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THE MISSIONARY HERALD

JUNE, 1884.

VOLUME LXXX.

NUMBER 6.



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THE
MISSIONARY HERALD.

VOL. LXXX. — JUNE, 1884. — No. VI.

EIGHT MONTHS. — The receipts for the eight months of our fiscal year amount to \$312,813.09. This is an average of less than \$40,000 a month. For the remaining four months we need an average of not less than \$50,000 a month, in order to meet only the immediate and urgent requests from the missions. In reality, we need as our *minimum* not less than \$2,000 a day.

“It seems like the day of Pentecost,” say the Christians of Kioto, in reference to the present religious awakening in the Training School. No word in Japanese is capable of expressing the state of feeling, and the natives have been obliged to take into their language the term “revival” to designate what is now a fact in their experience. Let no one fail to read the account among the Letters from the Missions; above all, let no one fail to pray that the wonderful workings of God in Japan may continue till the whole empire is brought to Christ.

WE are not able, at the time of going to press, to announce, as we had expected, the arrival of the *Morning Star* at Honolulu. Brief letters, by a chance vessel, have reached us from Ponape, dated January 18. The *Morning Star* was to sail the next day on her westward trip, having been much delayed by calms. The missionaries on Ponape were well, but the letters contain no special items of news. We hope in our next issue to report the voyage of the *Star* through the Mortlocks and to Ruk.

WE have little news to give from the West Central African Mission. One mail was delayed on the way to the coast, and was too late for the steamer. The last date from Bailunda was February 25. Messrs. Sanders and Fay had started on their return to Bihé, but were somewhat hindered on the way by faithless carriers. Mr. Walter had come to the coast to procure supplies. All the company were well.

A DESPATCH by ocean-telegraph gives the sad and wholly unlooked-for intelligence of the death (April 3) of Mrs. Perry, wife of the Rev. H. T. Perry, at Sivas, Turkey.

WE gratefully acknowledge the receipt, during the past month, of three or four special gifts, amounting to \$300, in response to the call for such gifts to meet *contingent* appropriations. Such gifts are exceedingly timely, and, to just the amount given, augment our evangelistic work abroad. Similar requests from the missions, amounting to over \$15,000, are awaiting the response of similar special gifts additional to regular contributions.

DEATH is making sad inroads upon the circle of prominent friends of the American Board. The latest losses have been those of Amos D. Lockwood, of Providence, Rhode Island, and Charles G. Hammond, of Chicago. Both these gentlemen were Corporate Members of the Board, and were wise in its councils, as well as generous in its pecuniary support. Colonel Hammond's death has been a special affliction to a great number of benevolent organizations, particularly to those centring in the West. It was striking testimony he gave, a moment before his death, concerning the wisdom of devoting one's property and energies while in life to the work of the Lord. May God raise up many such helpers, to aid the work of home and foreign missions.

ARE THESE THE OLDEST? — Unless they can beat their present record, which is so good, both Connecticut and Vermont must yield the palm, in the matter of the oldest contributor to the new *Morning Star*. The church at Postville, Iowa, has a member, Mr. John Laird, one hundred years and ten months old, who has just taken a certificate. Mr. Laird is nearly three times as old as the populous and thriving State of which he is a resident, but in which he could hardly have been born. But the honor of leading in this list of aged contributors now belongs to one of the original thirteen States. Mrs. Lovey Glover, of Canterbury, New Hampshire, who, on the sixth of April last, was *one hundred and three* years old, takes the place at the head of the column, giving the banner to the Granite State. But we do not feel so sure as we did that it will remain there, for we have a new illustration of the truth that "godliness prolongeth days." Besides the above, we have received a subscription to stock from Mrs. Thankful Donnell, of West Bath, Maine, who was one hundred years old on the thirteenth of April, making the fourth centenarian on our list. As for the *youngest* stockholder, we can make no report, for amid the many accounts of babes, from one day old and upward, in whose names shares have been taken, we cannot tell to which the palm belongs. Of one thing we feel sure that no ship that floats the seas will have such a number of stockholders, with anything like the range in age, as will our new *Morning Star*. May God bless them all, old and young, and bless the work in which they are engaged!

INQUIRIES have frequently been made for an opportunity to give some portion of the outfit for the *Morning Star*. A photographic apparatus is not commonly a part of a ship's furnishing; but our vessel is to sail in regions where artists do not go, and from which we should much like pictures to use in the *Herald* and *Mission Dayspring*. We find that the needed apparatus for such long voyages as the *Star* takes, away from the source of supplies, can be procured for \$75. The chance to give this outfit to the vessel is offered to the person or school making the first application.

WE are enabled, by the kindness of Mr. Worthington, the New York publisher of Hake's "Life of General Gordon," to give the likeness of a man whose name is now sounded throughout the world. Whether or not his present expedition in the Soudan will be for his honor in the eyes of men, nothing can rob him of the esteem which he has already gained as a soldier of Christ, who has pursued his strange mission with unfaltering courage, and with what we must almost char-



MAJOR-GENERAL CHARLES G. GORDON, C.B. ("Chinese Gordon.")

acterize as superhuman strength. His aim is always for the highest welfare of men. Some of his acts, in individual cases, seem strange. Dr. Lansing, of the United Presbyterian Mission in Egypt, says that when he asked Gordon, while on his first expedition in the Soudan, "whether the way was clear for us, ambassadors of the gospel," the General asked, "Why not?" The slave-traders were referred to. "I put them under ground," was Gordon's laconic reply. It is known that he used his pistol for this purpose — a terrible instrument to use; but no less vigorous treatment would have availed. Dr. Lansing now writes that, though there is much religious fanaticism connected with the present fighting in the Soudan, it is more a slave-holding than a theological war. All parties, except Gordon and his friends, believe that slavery is a divine institution, and the Mahdi is fighting to extend slavery in all that portion of Africa. May God protect the Christian soldier who seeks to break the bonds of the oppressors!

SOME inferences respecting the benevolent offerings of Christians are suggested by the report made at a recent meeting of the Suffolk West Conference of Massachusetts, embracing nineteen churches with an aggregate membership of 6,002. The Conference includes several of the Boston churches, and has been called, probably with truth, the wealthiest Congregational Conference in the land. Several of these churches are conspicuous for their large contributions for foreign missions. In this report of moneys raised the past year by these nineteen churches, the aggregate amount for home expenses was \$125,884; for charities, \$105,222. Of this latter sum, \$28,863 went for foreign missions through the American and the Woman's Boards of Missions, while \$76,359, or nearly three fourths of the whole amount, were given for various benevolent objects in this land. Classing the expenses of these churches with what is done for the home field, their contributions for foreign work is but a little over one eighth of the entire amount. This statement will doubtless greatly surprise many who have been accustomed to think that the giving for foreign missions, especially in the Massachusetts and New-England churches, was quite out of proportion to that for home work. It will be seen that it is indeed out of proportion, but not on the side supposed. If the \$105,222, given in charity, were divided among the 6,002 enrolled church members within the Conference, making no account whatever of the fact that many who are not church members have largely helped to swell this amount, it would make an annual gift of \$17.53 for each person; \$12.72 for the home field, and \$4.80 for the foreign. Be it remembered that this is in what is considered the richest and most benevolent Conference of our churches in the land, contributing last year not less than one fourteenth of the "Donations" made to the American Board. Yet even here the giving for foreign missions averages but one and one-third cents a day for each member. Was it not natural that, at the meeting when this report was made, and the question was subsequently introduced, "What can we do to promote the spirituality of our churches?" an answer came to some from the Word of God: "Bring ye all the *tithes* into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

WE trust that those who have supposed that our missionaries are seeking to carry to foreign lands the forms of Christianity peculiar to us, rather than those suited to the people to whom they go, will read the accounts of the Madura Jubilee in the Young People's Department. They will find that missionaries know how to adapt the truth to the Oriental apprehension, and while they maintain the one gospel which is universal in its power, they do not hesitate to conform in unessentials to the sentiments and predilections of those for whom they labor. They are not carrying an Occidental form of Christianity to the Orientals. Perhaps some of our readers may think that a procession, with bands and songs and memorial arches, concluding with fireworks, savors somewhat of the tactics of the "Salvation Army"; but we believe our brethren know the people with whom they are dealing, and are wise in adapting their external methods to the peculiarities of those they would influence.

COPIES of the volume giving the papers and proceedings of the Osaka Conference, noticed at length on another page, may be obtained of C. N. Chapin, Room 14, Congregational House, Boston, for \$3.00 per copy. The book is indispensable to those who would understand the Japan of to-day.

ALTHOUGH we enlarge the present number by eight pages, we know not where to bestow our goods. The Letters from the Missions will be found of unusual interest, and the accounts of the Madura Jubilee, to which so much of this number is devoted, will, we are sure, arrest general attention.

SOME months ago we referred to the experiences of Mr. Moncure D. Conway, the "Liberal" preacher of London, when on his voyage around the world he reached the Sandwich Islands and was so distressed with the "plague of pietism" which he found prevailing at Honolulu. When he reached India he also found matters very different from his anticipations. He confesses that he had for years exulted over the sublime poetry of the Vedas, and that he had been greatly indebted to the noble aspirations and sublime imagery of the ancient Hindu seers. But he was amazed on reaching the regions which he supposed were under the beneficent sway of these sublime teachers. "When I went," he says, "to the great cities, the pilgrim sites to which throng, every year, millions of those who profess to follow the faith of the men who wrote those books, and mingled with the vast processions of worshipers at the shrines sacred to the deities whose praises are sung by the Hindu poets, then, alas! the contrast between the real and the ideal was heart-breaking. In all those teeming myriads of worshipers not one man, not even one woman, seemed to entertain the shadow of a conception of anything ideal, or spiritual, or religious, or even mythological, in their ancient creed; not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. Of religion in a spiritual sense there is none. . . . Looking down in all but despair upon this vast rotting jungle of dead religions, watching these gods of worship, which in any other country but the East would qualify the worshipers for admission into a lunatic asylum, I felt that I was in the presence of a vast mass of disease, which could be healed by nothing around it." This statement of the condition of India is no news to most men, but it must have required courage in one who has sung peans to the "Light of Asia" to confess that that "light" only radiated a blacker darkness. But, after thus resigning his expectations that anything around this corrupt mass could renovate it, Mr. Conway thinks of something that will. It is scientific instruction! Suppose some of our scientific men should undertake the experiment, while the missionaries try the gospel!

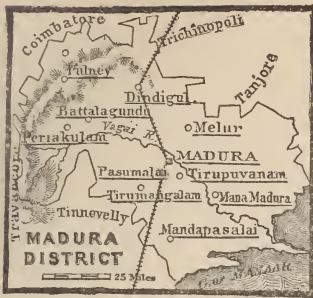
CHRISTIANS in Japan, as elsewhere, sometimes secure toleration, where otherwise they would suffer, by reason of the excellence of their characters. An official near Kobé recently resigned his office because he was not allowed to read his Bible, or go to church, or have family prayers. Instead of accepting his resignation, an attempt was made to bribe him to renounce Christianity; failing in this, the resignation was accepted. But the man was immediately offered a post better than the one he left, and one in which he could keep the Sabbath and maintain his Christian life.

THE urgent call for two first-class Christian teachers for the Training School at Kioto receives new emphasis in view of the great spiritual awakening and the work of grace in progress there. This institution bids fair to have not less than three hundred students within five years, possibly five hundred within ten years, if suitable accommodations can be provided. It combines the college and the theological seminary, and its course of study compares favorably with that of our best institutions at home. Such an extended course is a necessity for Japan. The present professors should be relieved of English instruction in history, science, and philosophy. Are there not thoroughly educated men, graduates from our colleges or seminaries, who feel that their tastes and experience fit them to be Christian teachers rather than preachers and pastors, who will respond to this call; men of a true missionary spirit, who will be in hearty sympathy with the earnest Christian life and purpose of this institution? Since their instruction will be in the English language, they can enter at once upon their work. The experience of a year or more of teaching in some one of our high schools or colleges would be a valuable preparation for the work needed at Kioto, whether for a permanent engagement or for a period of five years. Two more men of like character and for a similar work are needed in India; one at Ahmednagar and one at Pasumalai—the four to go out the coming autumn. Only men of good, vigorous health and generous Christian enthusiasm are wanted. The secretaries will be glad to confer with any such, in person or by letter. *No better opportunities for royal service to the cause of Christ and to one's fellow-men are open to this generation.*

REV. DR. WOOD, of Constantinople, who sailed from America forty-six years ago to engage in missionary service, has just passed his seventieth birthday. When he left, he expected to labor among the Chinese, but his destination was subsequently changed to Western Turkey. In a letter, referring to his thankfulness that such a long period of service had been granted to him in a foreign land, he says: "With fullest sympathy with pastors and all Christian laborers in the home field, and regarding the evangelization of our own country as of the greatest necessity for itself and the world, I have believed that the *world plan* of the gospel is the only one that can suffice for America's needs; and clasping hands with the missionary in Dakota and Oregon, in Texas and Arizona, I pray and labor for my beloved native land from the vantage ground of a foreign shore."

THE attitude of some Turks towards the work of our missionaries may be gathered from a conversation recently held between one of each class. "I can't understand," said the Turk, "why you Americans leave a country like yours to live in this repulsive land." "In the hope of benefiting its people," was the reply. "Ah! you can't do that," said the Turk. "We shall be just the same, and we shall spoil you, and make Turks of you like ourselves. I like you gentlemen," he added, "for your work for schools and for some of your books; if only you would n't meddle with religion, I'd like you altogether. I reverence Jesus as a prophet, but his teaching does not help on human progress; it helps men to go out of the world rather than to live in it." When something was said to him in reference to this last remark, he confessed: "I don't believe in a future life."

A HALF-CENTURY IN MADURA.



ON the eighth of February, 1834, Rev. Levi Spaulding made the following brief entry in his journal: "Arrived at this place, Madura, about seven o'clock, A.M., but shall omit any account of it until I have been here longer." Mr. Spaulding had been sent by the Ceylon mission of the American Board at Jaffna, which had been commenced eighteen years previous, to explore the region on the Coromandel coast, with a view to the establishment of a mission

among the Tamil-speaking people of that region. A few days after the above entry, the following record is found in his journal: "The thought of commencing a new missionary station in such a large and populous place—the city of the ancient Tamil kings, the seat of Brahminical pride in this part of India, where the Roman Catholics have already labored and gained many converts (converts from bad to worse in many respects), and where no permanent missionary labor has been bestowed, all unite to make me feel that, unless the Lord build the house, all my labors are in vain!" That same year, 1834, Messrs. Hoisington and Todd commenced missionary labor in the Madura district.

Fifty years have now passed, and tidings have just reached us of the jubilee celebration observed by the mission at Madura City, with services extending through three days, February 26 to 28. It was a memorable occasion, some further account of which will be found among the Letters from the Missions, and in the Young People's Department of this number. The assemblies were held in a pavilion erected for the purpose, accommodating two thousand persons. On the first day, after a sermon by a native pastor, papers relating to the history of the work were presented by missionaries and native Christians, followed by a procession, described elsewhere by Mr. Howland. This procession was a notable feature of the celebration. On Wednesday, the general topic was "Education and Benevolence," with meetings for children and youth, and addresses in reference to methods of giving for Christian work. On that day the special jubilee-offerings of the Christians, over and above the regular contributions of the year, were presented, the object being to secure an endowment fund for Pasumalai Seminary. These offerings were brought with great joy, and amounted to the noble sum of 4,136 rupees (\$1,737.12). If we consider the poverty of the people we shall recognize the fact that no more generous giving has been witnessed on mission fields.

On the third day of the feast, Thursday, February 28, addresses were made by guests present from other missions, and the duty of full consecration to Christ for the future was presented, after which the large body of believers sat down together at the table of the Lord. The services were calculated greatly to inspire the Christians. It was a surprise to them, as well as to the Hindus, to witness such a concourse of the followers of Christ. The churches gained in confidence, and those without learned to look upon the Christian community with

respect, both on account of their numbers and their character. Altogether the occasion was one of great profit and promise.

What hath God wrought within half a century through this Madura mission? We cannot give in figures the results for all these years, but we can present some facts showing the condition of the field at the present time. Remember that it is just fifty years since a lone missionary stood in Madura and looked out upon an absolutely pagan population. According to the report of the mission just received, there are now 35 churches, with 2,817 members, 206 of them added the past year. There are 383 villages in which there are Christians, 241 of them having "congregations" which hold regularly their Christian worship. Connected with the mission there are 11,488 adherents. In the cities and villages there are laboring now, in all, 377 native helpers (18 of them ordained pastors, 140 catechists, 208 teachers, and 13 Bible-women). The average Sabbath attendance in the Christian congregations is 7,138, while nearly 115,000 persons besides listened to the Word of life the past year as it was preached on itineracies. The 11 boys' boarding-schools had 394 pupils; the 159 village-schools, 3,146 pupils; the 13 Hindu girls' schools, 511 pupils; while the Pasumalai institutions had in the high-school department, 149, in the college department, 18, and in the theological department, 11 students. The native Christians contributed through regular channels last year 6,471 rupees (\$2,717.82).

At the last meeting of the jubilee services, in the midst of a great assembly, the native pastor of Pasumalai moved the following resolutions, which were unanimously adopted by a rising vote:—

"Whereas, It is the duty of the Tamil Christians of the American Madura Mission to show their gratitude to the members of the American Board for the great good they have done them in bringing to them the glorious gospel of Jesus Christ during the fifty years now coming to an end: and

"Whereas, For the sake of helping us participate in this great good they have sent missionaries, both male and female, have established schools, have built up hospitals, have organized churches, have installed pastors, have assisted in starting and conducting beneficent societies, have made books, and distributed Bibles and tracts in great abundance: and

"Whereas, For this purpose they have for fifty years spent yearly something like three quarters of a lakh of rupees (\$37,500): and

"Whereas, We, Tamil Christians, and our children have received from the American Board the blessings of education, civilization, the knowledge of the gospel, churches, church buildings, the Sabbath, and many more blessings, temporal and spiritual:

"Therefore resolved, That, in return for all the benefits which the American Board has, in the name of God, bestowed upon us, and for all the blessings which we through them have experienced, we, the members of the Madura churches, do in this our fiftieth year, our jubilee, return our most grateful and hearty thanks."

Has not God put his seal of approbation on this missionary work? and shall not the churches of Christ, as they look upon what has been accomplished, thank God and take courage?

THE PASUMALAI INSTITUTIONS, SOUTHERN INDIA.

BY REV. GEORGE T. WASHBURN, OF PASUMALAI.

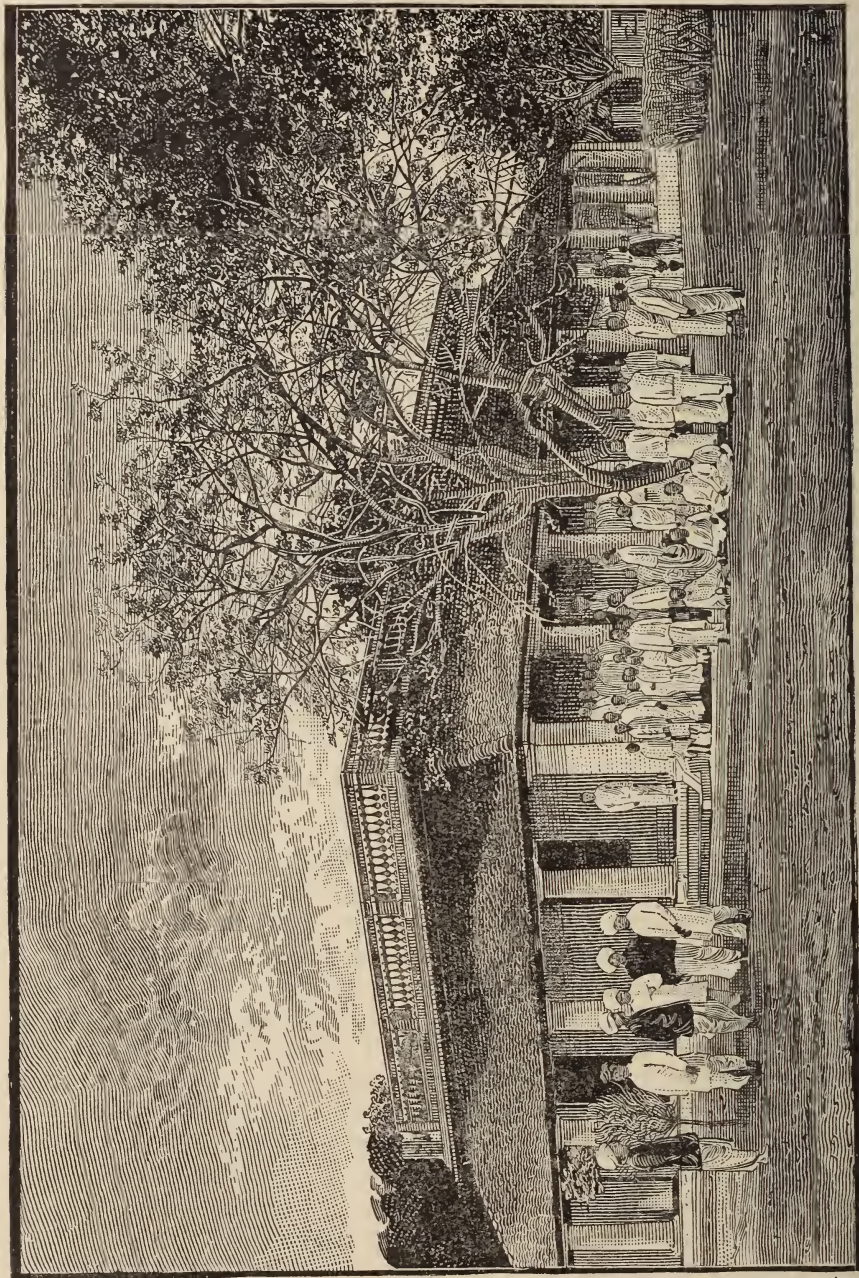
“It was found in January of this year,” says the records of the Madura Mission for 1842, “that the most forward pupils in several of our schools have made such progress as to render it expedient to commence a seminary of high order.” Thus came into existence the Pasumalai Institutions, including, at present, a high school with a normal class, a college, and a theological school.

This seminary of high order was opened by Rev. William Tracy, in Tirumangalam, in January, 1842, and transferred to Pasumalai in 1845, as soon as buildings were so far completed as barely to shelter the school and its principal. The institution thus organized was a Christian Anglo-vernacular school for boarding-pupils, and was one of the first of the kind opened among the caste-ridden peoples of the Southern Presidency. Its early work was excellent, and left a marked impression on this and other districts. Sets of students’ textbooks in science and mathematics, similar to those used in Yale and Williams Colleges at that time, are still in the library, and bear evidence of constant use by the students of those early days; while those taught from them, who still survive as pastors, teachers, and leading men in the churches, exhibit equally good evidence of the broadening and deepening influence of these higher studies upon them.

The management of the institution never forgot that the Christian education of the Madura district had been entrusted to the mission. About 1855 it was thought that this end could best be brought about by reorganizing the institution on a vernacular basis. From that time till 1875, the school was employed exclusively in educating and training, in the vernacular, teachers and preachers with such helps as the vernacular afforded. In these twenty years, while the school was thus pursuing its modest and quiet work, a revolution was passing over the land, powerfully affecting every relation of the people, civil, social, intellectual, and religious. The Sepoy Rebellion swept over the country, and, as one, but only one, of its results, transferred the government of two hundred and twenty millions of people from a trading company to the British Crown. The celebrated educational minute of 1854, the Magna Charta of Indian education, had been put in operation. Railways, the telegraph, and the public mails had grown from isolated lines into systems and networks, knitting the whole country together. The people were rousing from the sleep of centuries. Ancient usage — the higher law of the Hindu — received such a shock as not even eight centuries of Mohammedan conquerors had inflicted on it. To meet in a small way the changed state of things, so far as the Madura district was concerned, a high school preparatory to the university was added to our institution in 1875, and a college department of the “second grade” in 1881, while the institution also opened its doors to non-Christian day-scholars upon the payment of a moderate fee for tuition.

The attendance on all our classes last year was not far from one hundred and fifty, of whom one hundred were Christians and the remainder Hindus. Tuition fees are paid by all students in the high school and college, and have risen from nothing in 1874 to about six hundred and thirty dollars in 1883. The Bible is taught in all the classes for a half-hour to an hour daily as regularly as any lesson,

and is studied with interest by a great majority of the students, Hindus included. The theological course has been extended to three years, with a shorter course for older men of less preparation.



THE PASUMALAI SEMINARY.

Relatively, few of the men educated in our school have entered the service of the government or other secular employment, except teaching; yet some have

done so. Among the early students of the school was one who afterwards became secretary of the collector of Madura, and another, secretary to the court of Tanjore,—positions among the highest natives could then attain outside the capital. The last mentioned of these, besides faithfully supporting Christianity in the district by his purse and example, on one occasion returned to the principal of the school a bag of silver equal to the whole money cost of his education. Another became a county magistrate, and still another, the chief native compiler of Winslow's great Tamil Dictionary. And others were Christian lawyers, doctors, inspectors of police, all putting their shoulders to the wheel to push forward the cause of Christianity in South India, and doing ten times more for it by their influence and their purse than they could have done had they not received such an education from us. Among our generally poor people the most bountiful and large-minded givers and supporters of our churches and schools are our educated men. And most discouraging would be our prospects of self-support in the future had we not a growing class of educated men to lead the Christian community.

In the last forty-two years, nineteen ordained pastors and above three hundred and eighty licensed, but unordained, preachers and schoolmasters have left the institution to labor in the Madura district, and among the thirty-two millions of the Madras Presidency. It is from among these that one must look for the men who, for years, have assisted the missionary in Bible revision, and in teaching, till the Bible is the best known of all books to them; for the men, who have not only taught theology, but have chiefly forged the tools of their own craft for themselves out of English material, have written many of the tracts and handbills that are the indispensable weapon of the evangelist and colporter, have edited our newspaper, have ministered from their dispensaries to the maladies of both soul and body,—the men whom no seduction of place or pay has been able to draw from a close service of the Master.

The institution, as now organized, is attempting to meet the needs of our village work among the illiterate and poor, as well as to influence those who lead the opinions and set the fashion of thought for the people at large. Many of these are university graduates, representatives of a class numbering thousands in our district, who have been educated in Western learning. But as yet the institution has hardly entered on the work which a Christian college and theological school must do for the two and a half millions of Hindus and others waiting to receive Christian leadership. Its appointments and provisions are but shadows and suggestions of what must be, if they are to do efficient work. Mr. Joseph Cook said recently, and the man who said it need not be a seer, but only an observer: "It has become one of the most pressing exigencies of our time to decide whether the highest regions of culture shall be given over to rationalism or Christianity in reorganized hermit nations. The question ought to be decided within the next half-century. Infidelity will have conquered the university life of India and Japan before that time in such a way as to hold it for long periods, if Christianity does not occupy the new field speedily."

PROCEEDINGS OF THE OSAKA CONFERENCE.*

THE marvels of the nineteenth century are not confined to discoveries in the arts and sciences. Material progress arrests attention and calls forth our admiration, but the moral and spiritual transformations which have been witnessed are not a whit less wonderful, and are far more blessed in their influence. The volume whose title we give below cannot fail to excite the surprise and gratitude of all who honor God and love man, over what has been wrought within a brief period for the religious transformation of Japan. It is not twenty-five years since the first missionary set foot within the empire, which was not even then declared open for foreign commerce, and it is not eleven years since the notices which bore the edict against Christians were removed from the public streets; and yet here is a volume of five hundred and sixty-five pages, containing the papers and discussions of missionaries of all foreign Boards laboring in the empire, indicating an advanced state of work, and such an outlook for the future, that it is difficult to speak of the matter with soberness.

The Conference was held in Osaka during six days, April 16-21, 1883. The long delay in publishing the proceedings has been owing, apparently, to efforts to make the papers, particularly the History of Christian missions in Japan, full and accurate. This history, by Dr. Verbeck, covers one hundred and sixty-three pages, and is invaluable, leaving, so far as we can see, nothing to be desired in the resumé it gives, both of the general work and of the operations, year by year, of the missionaries of the several Boards. It will hereafter be the standard authority concerning the opening years of Christian labor in Japan. The second day of the Conference was devoted to the discussion of the general subject of the special obstacles to the reception of the gospel in Japan, with papers by Dr. Gordon, Dr. Greene, Messrs. Matsuyama and Ise (connected with the American Board), and the Rev. Messrs. Waddell and McLean. The third day was devoted to the general subject of "Education"; the fourth day, to "Self-support of Native Churches"; the fifth, to "Medical Missions," and on the sixth and last day a variety of topics were introduced. On each of these days papers were presented and discussions held of great interest and value. For thoroughness and fulness, these papers, with few exceptions, deserve great praise, and the volume as a whole, in our judgment, is in advance of any publication from similar conferences in other parts of the world. It is a thesaurus of information respecting Japan and the past and prospective Christian work within the empire. The only serious fault we find with it is the lack of a sufficiently copious index.

We would be glad to transfer to our pages some extracts from the able papers here given, but our limits forbid. We trust the volume will find its way into the hands of many pastors and friends of missions in this land. No one can peruse it without feeling the force of the following sentences from a paper by the Rev. Mr. Warren, of the Church Missionary Society, on the question, "Should the number of foreign missionaries be increased?"

"The circumstances of Japan are exceptional. The changes during the past

*"Proceedings of the General Conference of the Protestant Missionaries in Japan, held at Osaka, Japan, 1883." Edited by the Publishing Committee. Yokohama: R. Meiklejohn & Co. 1883.

twenty-five years have been many and great. It is impossible for those unacquainted with the country to form a true estimate of them. Politically, socially, religiously considered, old Japan has passed away. The nation of the future is in course of reconstruction. During the next twenty or twenty-five years its character will be determined. What part is the Church of Christ to have in this work? Is there not here a louder call than comes from any other nation at the present time? With Japan it seems to be now or never. Already a soul-destroying materialism is amongst us, and every year extending its baneful influence. Will not the Church of Christ give both the means and men necessary to bring Japan to Christ? Henceforth this must be our aim. There must be no playing at missions; no trifling with the interests of Japan's thirty-five millions. The marvelous changes which have taken place; the rapid growth of the infant church during the past ten years; the practical removal of every hindrance in the way of publicly proclaiming the gospel, these and similar facts show that Japan is fast ripening for a full harvest."

WILLIAM CAREY, 1761-1834.

[The *Missionary Record* of Edinburgh contains an article upon this eminent missionary, too long to be transferred in full to these pages, but we give below the portion relating to his early life and his efforts to arouse the sleeping churches to a sense of their obligation to attempt the evangelization of the world. The story illustrates the utter apathy which existed a century ago in regard to foreign missions, and shows by contrast the advance made in the apprehension of the duty Christ placed upon his people. Carey went to India in 1793, labored there forty years without relaxation, baptizing the first convert in 1800, and died in 1834. He was known as a most accomplished Oriental scholar, and used his marvelous abilities for the acquisition of languages in translating the Scriptures into many of the dialects of India. He exemplified the theme of his famous missionary discourse by attempting great things for God, and God did not disappoint his expectations.]

WILLIAM CAREY was born at Paulerspury, Northamptonshire, on the seventeenth of August, 1761. His grandfather and father held in succession the office of parish clerk and schoolmaster of the village, and so the future missionary received such education as an English village school in those days could give. The profession for which he was destined was that of a shoemaker. With this humble calling his name has been associated by friends and enemies. Mr. Wilberforce, in his famous speech in the House of Commons, in support of Indian missions, said: "A sublimer thought cannot be conceived than when a poor cobbler formed the resolution to give to the millions of Hindus the Bible in their own language"; and the Rev. Sydney Smith, in a well-known article in the *Edinburgh Review*, spoke of the missionaries at Serampore as "a nest of consecrated cobblers." But the fact is that shoemaking was one of the few things in which Mr. Carey failed; and though he was fain to resort to it once and again when the stipend of this or the other village cure was scanty, yet he laid no claim to proficiency in that branch of industry. On one occasion, when he was dining with Governor-General Hastings at Barrackpore, he overheard one guest ask another if it were

true that Dr. Carey had once been a shoemaker; whereupon he interposed and replied, "No, sir, only a cobbler." He took more interest in learning Latin as best he could, by committing to memory Dyche's Latin Vocabulary, and Greek, by making a rude copy of the words from the original in a commentary on the New Testament, on which he had lighted, and carrying them for explanation to Tom Jones, a weaver in his native village, who had once been a medical student; and out by the green hedgerows of Northamptonshire, when work hours were over, he acquired that love of plants which resulted in the mission garden at Serampore having one of the finest collections in the East, and in Dr. Carey's reputation as the correspondent of the chief botanical societies in Europe.

While a journeyman in the employment of a Mr. Old, at Hackleton, he was taken into his master's parlour one day to be present at a pastoral visitation by the Rev. Thomas Scott, the commentator, who was interested in his earnest inquiries, and predicted great things of the lad. Thanks to this good pastor's care, and to the ruder teaching of a fellow-workman, Carey was brought to the knowledge of divine truth. He had, like most men whose religious convictions take any hold of their nature, many a struggle ere his feet were set upon the rock. It is interesting to note that the book, by the aid of which, under God, he was at length delivered from his perplexities, was Mr. Hall's "Help to Zion's Travellers."

He ran the risk of becoming a talker, rather than a thinker or a worker, by being induced to begin preaching at the age of eighteen. It is no slight evidence of his strength that he grew to be the man he was, in spite of so severe a trial.

He was soon after this regularly called to the ministry, and so strenuously did he labor to qualify himself for the work, that, though pinched with poverty, he bought books, and soon acquired some proficiency in Latin, Greek, and Hebrew.

In 1786, Mr. Carey entered on the pastorate of a congregation at Moulton, which he at first combined with the charge of a school; but, as he was accustomed to say, "when he kept school the boys kept him," and he was fain to return to his shoemaking, the stipend attached to his pastorate being only £16 per annum. The village preacher might often be seen trudging the ten miles between Moulton and Northampton with a wallet of shoes on his back, and returning in the evening with a fresh supply of leather; while all the time he was delivering four sermons weekly, carrying on his study of the languages, regaling himself with the friendship of Andrew Fuller, and dreaming of the conversion of the world to Christ.

There had found its way into his workshop or study at Moulton a copy of "Cook's Voyages," which Carey had devoured with all the enthusiasm of those who read such a book for the first time. But it was no mere boyish dream of travel and adventure which filled his mind. There rose indeed before him pictures of the shining East, and he longed to see its brilliant skies, its famous rivers, and its gorgeous temples, but it was with a holy longing to win the glorious lands for Christ. When, during his brief tenure of the school at Moulton, he was giving lessons in geography, he could think of nothing else than the very much land which yet remained to be possessed; and when he had to return to manual labor, he pasted a map of the world on the walls of his workshop, marking on it all the information he could gather as to the natural characteristics, the

population, and the religion, of each country. Ever as the wallet of government shoes was filling, and the four sermons a week were being prepared, and the study of Greek, Hebrew, and Sanscrit was making progress, he gazed at the map, and dreamed, and planned, and prayed "Thy kingdom come." Forever memorable is the picture of Daniel, with the window of his chamber open toward Jerusalem, kneeling down and praying to his God three times a day. Hardly less striking is the picture of the Moulton pastor, compelled to labor for his daily bread, opening the window of his chamber toward the wide world, and dreaming of building up the wall of the house of God to its utmost corners, that there might be a house of prayer for all nations. If, in view of results, the pictures of Columbus musing in his chamber on a new world that lay beyond the sunset, and of Luther struggling in his cell toward the doctrine of justification by faith, are worthy to be enshrined in enduring memory, no less is the picture of William Carey, with his shoemaker's awl in his hand, and his Hebrew and Sanscrit books by his side, looking up to that map on the wall, and forming high resolve that the teeming myriads of the East should hear, each in his own tongue in which he was born, the wonderful works of God. For from that lowly scene there went forth a stream of influence which has widened and deepened and multiplied into the great missionary enterprise of the nineteenth century.

But the realization of his dreams seemed for a time impracticable. How was this village pastor and shoemaker to move the Christian public of England to a recognition of the claims of long-neglected duty? The Church of England had indeed its venerable Society for the Propagation of the Gospel in Foreign Parts; but the operations of that society were very limited, and the interest which it excited in the country was so slight that it was indebted to Germany for all its missionaries. Carey, nothing daunted, set himself to influence the only portion of the community to which he had access. He addressed himself to the little circle of Baptist pastors with whom he was associated in ministers' meetings and the like. Even among them he met at first with little encouragement. When, at a meeting held in Northampton, Mr. Ryland, who presided, called on the young men around him to suggest some subject for discussion, Mr. Carey rose and proposed, The Duty of Christians to attempt the spread of the Gospel among Heathen Nations. The president at once exclaimed: "Young man, sit down. When God pleases to convert the heathen, he will do it without your aid or mine." Even Andrew Fuller was ready to exclaim: "If the Lord should make windows in heaven, might this thing be?" Carey was silent for the time, but on his return home he set himself to prepare a pamphlet embodying the information he had collected with regard to the languages and religions of the world, and urging his missionary appeal. It is on record that, while he was thus engaged, pleading that the bread of life might be sent to the nations, he and his family were on the point of starvation. But before the pamphlet appeared his circumstances were improved, and his influence increased, by his translation to a larger church at Leicester. There he did not neglect present duty because he was dreaming of other and wider fields, but fought an earnest battle against Antinomianism and other evils, displaying boldness in projecting, and wisdom in carrying out, measures necessary for cleansing God's house. Ever and again at the ministers' meetings

he continued to introduce his favorite theme, till at length his "Inquiry on Missions" having appeared, and his turn to preach before his brethren having come, he chose for his text, Isa. liv, 2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." He divided his subject thus: "I. Expect great things from God;" "II. Attempt great things for God." With all the power of a human soul fired with one divine idea, he pleaded for Christ's kingdom. His audience was greatly moved; but, in the deliberations which followed, the doubters were many. The meeting was about to separate without having come to any decision, when Carey seized Andrew Fuller's hand, and besought him not to permit them to go away. His earnestness prevailed, and a resolution was at last adopted to form an Association for Evangelizing the Heathen. The formal constitution of the society was delayed till next meeting, which was held in a widow's parlor at Kettering, on the second of October, 1792. Twelve ministers — all country pastors, and as yet unknown — were present. Andrew Fuller was appointed secretary, and a subscription was opened which reached £13, 2s. 6d. As soon as this sum was announced, William Carey rose and declared his readiness to proceed as the society's agent to any part of the heathen world.

Letters from the Missions.

Japan Mission.

PENTECOST AGAIN.

THE following letter from Mr. Learned, dated Kioto, March 24, gives an account of a wonderful work of grace in the Kioto Training School, where there are now one hundred and sixty students: —

"The Lord hath done great things for us, whereof we are glad. We are in the midst of such a revival in this school as has never been seen here before. It began only about ten days ago. Before that, several young men had been feeling unusual joy in Christ, and for a week or two had been praying together late in the evening. Suddenly, the revival spirit spread through the school, and for the last week scarcely anything else has been talked or thought of. Few, if any, in the whole school are unmoved by it. Among the noteworthy features of the movement are: (1) The deep sorrow over sin; (2) the exceedingly great joy of those who

have found forgiveness; (3) the fact that, so far as human means are concerned, it arose entirely from among the students themselves, no preacher or teacher having had anything to do with it; (4) the eager desire to tell others of the good news. This went so far that many wanted to go out and preach at once. They were calmed somewhat, and they chose three representatives to go out and tell the churches of the good news. Some extravagances have attended the work, but I cannot doubt that in the main it is truly the work of the Spirit.

"Among those converted is the only one in the graduating class who was not already a Christian, one of the best scholars in the school. One can hardly tell which is the more striking, the conversion of young men who formerly had shown no interest in the truth, or the greatly quickened joy and zeal of those who already were believers. It is a common saying among the young men that

this is like the day of Pentecost. Another pleasant feature is the interest taken in the Bible. At the church yesterday, when Mr. Neesima preached, almost every one had his Bible. I think we may confidently hope for great, immeasurable results from this awakening. God grant that it may be so!"

IMABARI. — A WORKING CHURCH.

Letters of great interest have been received from Messrs. Atkinson and De Forest, reporting their visits, the first to Shikoku, and the second to the Province of Ise. We would gladly give their letters entire, but our crowded pages will allow only extracts. It is manifest from these letters that the Spirit of God is at work with great power in many portions of Japan.

In visiting the island of Shikoku, Mr. Atkinson was accompanied by Mr. Pettee, of Okayama, which station had the oversight of the work at Imabari during the absence of Mr. Atkinson in America. The native pastors of Okayama and Akashi, and a theological student of the Kioto Training School, were of the party, the plan being to hold special religious services at various points.

At Imabari they heard, for the first time in Japan, the sound of a church bell, the gift of the ministers and delegates of the Congregational Association of Iowa, made through Mr. Atkinson at its annual meeting held at Dubuque last year. It was a gift of love, and has been received most gratefully. The first meeting in the series was held at Hashihama, four miles from Imabari. Mr. Atkinson says:—

"We took tea at the house of a young physician who is a Christian, and then four addresses were made to an audience which filled the three rooms of the house that were thrown into one. The audience was perfectly quiet, and deeply interested.

"At the Sabbath-morning service at Imabari the church was well filled. The previous Sabbath, thirty-six had been baptized and received into the church. In the afternoon the audience was still larger,

and at night the building was entirely inadequate to the needs. During the year it is the intention to double the seating capacity by adding two wings, and so making the church cruciform. During all the services nothing occurred to mar the quiet and solemnity and deep interest that were manifest in nearly every face. The church numbers two hundred and eighty.

"Monday, the tenth, was another busy day. A theatre meeting was to be a part of our work. The play had been bought off for the day. Our service began about two o'clock with singing and prayer. Three sermons were preached to an attentive audience that about two-thirds filled the building. At night every nook and corner of the place seemed to be full. The seating capacity is said to be two thousand. I never addressed a more silent, sympathetic, and appreciative audience. Judging from the appearance of the people on the Sabbath and at the theatre on Monday, it seems but reasonable to infer that the day is not far distant when the people will *flock by hundreds*, and not by tens, into the church of God.

"Mr. Ise is working hard, and his church is with him. Together they are reaching out into towns and villages that are near, and to some that are far off. During the winter the spirit of repentance, humiliation, and sorrow for sin, have been very marked. Prayer-meetings full of tears, sobbings, and broken confessions of sins, have not been infrequent. The church seems charged with an amount of feeling that gives one good reason to think that great grace is about to be poured out on all the people. And the same is true of nearly all our churches."

A POLITICIAN'S VIEW OF CHRISTIANITY.

"An event of the present year has had such a marked effect on the people that it should have brief mention. A part of 'the People's Rights party' have held aloof from Christian services, and have often remarked that if Mr. Itagaki, the national leader of the party, should visit Imabari, Christianity would receive its

death-blow. Last month Mr. Itagaki visited the place and lectured. He invited Mr. Ise to deliver an address. While the address was being delivered, — and it was a Christian pastor's view of politics, — Mr. Itagaki showed his appreciation by repeated encores; and when his turn came to address the meeting, he said that Christianity was one of the needs of the hour. He viewed the matter as a politician, and said that until Japan should become a Christian nation it could not be of equal rank with Western nations, and could not associate with them on equal terms. You can easily see that the effect of such plainly spoken views has been to strengthen the Christian party, and weaken the opposers.

“I have some reasonable ground for hoping that my eighteen days' labor at Kôchi — Mr. Itagaki's home — a few years ago is now bearing fruit.”

MATSUYAMA.

The party also visited Komatsu and Matsuyama. The former place is referred to in Mr. Pettée's letter, given herewith. Of Matsuyama, Mr. Atkinson says:—

“I first visited this place in 1876. Could we have had a regular worker as at Imabari, as large and as active a church as that might now have been in existence. Still, there are eighteen Christians, and now there is a regular preacher. The eighteen are members of the Imabari church, distant twenty-eight miles. Matsumaya has a population of thirty thousand and over. On the fourteenth, two preaching services were held in the building the Christians rent of the Christian owner. The room will seat over two hundred. In the afternoon a good audience was in attendance. At night the room was packed. Students of the High School, school-teachers, professional men, and townspeople were well represented. The students were inclined to be noisy. During the one hour and five minutes that I spoke, the attention was all I could wish. It was only with their own countrymen that they felt at liberty to be rather free. I believe that much good will result

from the six addresses there, and from the addresses at the other places, too.”

THE OUTLOOK. — THE NATIVE PREACHERS.

“I am impressed with the need there is of well-trained pastors and preachers. Our audiences are from the intelligent classes, and in order to lead and control them we must have able, godly, well-trained men.

“I am also impressed with the marked ability of the men who are now pastors. Some of the sermons were full of thought, clearly and powerfully delivered. A student of the graduating class at Kioto was with us part of the time. He is to be a pastor in Osaka, and is already a powerful and most acceptable preacher. The pastor of the Okayama church preached sermons that would honor any pulpit in America. One sermon delivered at Matsuyama was a most terrific unveiling and revealing of the sins of the people, together with a clear presentation of the remedy for all sin and uncleanness.

“I wish that all, who think the Japanese so gentle and courteous and good that they need no gospel, could have heard and understood that discourse.

“I am impressed, too, with the change in the style of preaching. The folly of idolatry is little spoken of: the heart, the seat of all folly and sin and shame, is directly attacked with the mighty truths of God. I am impressed, also, with the immensity and immediate necessity of the work, — I am *oppressed* by it. Yet God is with us. The few loaves and fishes broken by Divine hands will be made to feed many thousands.”

The following is Mr. Pettée's account of the trip and their experience at Komatsu:

“Eleven days away from home, with three hundred miles traveled; a self-supporting church of ten men and seven women organized at Kasaoka; a neat little church building, costing four hundred and twenty-six *yen*, and holding two hundred people, dedicated at Komatsu; a large, well-furnished, and centrally located new preaching-place formally opened at Matsuyama.”

yama, where there are already eighteen baptized Christians, and an evangelist and Bible-seller located; four theatre meetings in two different cities, besides preaching in four churches and one private house; several personal talks, besides other experiences too numerous to mention; with total expense on my part of less than ten dollars: this, in a nutshell, is the story of my latest missionary tour.

“At Komatsu we saw the Christian’s house which was set on fire during the season of persecution. Fortunately, the fire was discovered before any damage was done. Enough of the persecuting spirit still remained to lead the teachers and others of influence in the town to hold an opposition meeting, the night before we reached there, and determine that no one should attend the dedicatory and other services. The little church was well filled, however, at every meeting. But on the morning we wished to leave, not a single jinrikisha was to be had. Several men would gladly have pulled us, but had been threatened with loss of other patronage if they favored us, so we had to send to a neighboring village for carriages and human steeds. Had it not been for other engagements, we would have stayed there and preached to the people till *they were ready to have us leave.*”

THE PROVINCE OF ISE.

This province is considered one of the most idolatrous, and in many respects the most corrupt, of any in Japan, yet our readers will remember the accounts of previous visits by the missionaries of Osaka to this region, and the interest manifested by many people. Mr. De Forest reports another visit to some of the towns of this province:—

“We went first to the city Matsuzaka—three of us. One was the Rev. Mr. Koki, pastor of the Third Church here in Osaka. He is the young man with whom, some six years ago, I had a long and interesting talk while we were sitting on the rocks at the foot of the Mino waterfall. Seeing that he was touched with the claims of Christianity, I expressed the

hope that he would become a Christian and a preacher of this new way. You should have seen how his proud *samurai* blood took offence at the idea of becoming anything like a Buddhist priest. But now he is delighted in preaching what once he hated.

“The other was a wealthy merchant of Osaka, Araki by name. You all ought to know and love this fat, jolly, earnest Christian,—the man who for Christ’s sake gave up his business of renting and selling theatrical clothing; put I don’t know how many hundred dollars into the church-building of the Fourth Church; has helped the girls’ school with a generosity that apparently has saved its life; is one of five Christians who own a hospital here; and has recently offered a building-lot worth two hundred dollars to the Third Church. This man has made his Christianity so well known that he has had the honor to be caricatured in the scurrilous daily paper of Osaka with a cross on his shoulders. But he is not among the number of those who draw back. He has a wealthy brother in Matsuzaka, and ever since his own conversion has longed to see his brother a brother in Christ. We were all entertained most kindly at the home of this wealthy merchant.

“While here we were urged and urged to preach night and day in public. But it seemed wiser to me to simply invite those who wished to study the Bible to come and form a band for this especial purpose. We gladly preached to *them*, and formed a little company of eight or ten who promised to assemble every Sunday and study together a chapter, and to meet for the same purpose one evening of every week. You will be surprised to learn that they elected for their leader a young man who was baptized, two years ago, into the Catholic church. He has for some time been studying our methods of work, and seems to have quietly concluded to follow us instead of the Catholic priest. Our Christians are taught to treat everybody who loves Jesus as a brother, and this is one of the ways this brotherly feeling manifests itself. This young man followed us

to Hisai, eight miles distant, and the Christians there entertained him with us over Sunday."

HISAI. — IDOLS GIVEN UP.

"I have spent many glad days, and nights too, in different cities of Japan, teaching and answering questions, and meeting with kindnesses that I never can forget. But this Sunday at Hisai went ahead of any Sunday I ever spent. It was preceded by the examination of the candidates for baptism on Saturday night, and it was hard to tell when the meeting was ended. One old lady had been a devout worshiper of the god of rice, Inari, and had annually observed his festival by purchasing a pair of plaster foxes to place before her god-house—for the fox is the messenger of Inari. When the pastor had concluded his examination, he appealed to the eight Christians present, saying: 'I am satisfied so far as examination can effect anything; but I do not know the lives of these persons as you do. I charge you, therefore, if you have seen anything in their daily lives inconsistent with the Christian profession, to make it known here and now.' A pause, and then her son spoke up: 'Mother has always been a devout believer in Inari. I would like to ask her before these brethren if there is any lingering feeling that, after all, Inari can help her.' 'Not the slightest,' she replied. 'Then,' said he, 'do you care if I bring out Inari and the foxes, and present them to Mr. De Forest?' You can hardly realize the power of superstition where these things have been believed for generations. For a person to allow his god to be taken down, laughed at, given away as trash, leads often to a fear that some judgment will surely follow. And this old lady was especially questioned on this point: 'If in a month or two you are taken sick, or some calamity comes, will you not think it a judgment sent by Inari?' But she was firm, and the idol and foxes were turned over to me. Strange to say, this was taking place on the very anniversary of this god,—the day when thousands around here were noisily

thronging the temples of Ise without ever a thought that the kingdom of heaven was so near.

"But all this was on Saturday evening, and then came the Sunday which I will not attempt to describe. You must simply believe me when I say that the services began early in the day and lasted till about Monday morning. Mr. Koki and I were quite used up, and retired to take a nap after dinner; but not so the rest of them. They took that occasion to sing together for full three hours.

"As Monday was our last day, we had three sermons in the evening, and as we wished to start very early the next morning, we tried to excuse ourselves before midnight. But the last words with Mr. Koki were almost endless. The Christians prostrated themselves in a body, and then did it over again individually, each waiting his or her turn, and each having some special word of thanks to utter, or some little gift as a token of affection. We had varieties of cake, green, and red, and white. They brought, also, jellied candy and oranges. And as Mr. Koki's church kindly allowed him to come, they paid four dollars for his expenses, and sent two dollars more to his church to be added to the fund which is being raised for a new building.

"Thus ended a trip which gave us all intense delight. A light has begun to shine in what I regard as the darkest and most shameful province of this empire.

"So far this year, in less than three months, we have seen three new churches organized in connection with our work. We put our hands on our mouths when we contemplate the possibilities of the near future. If ever there was a time when we want to shout 'Pray!' to our friends, that time is now."

Hong Kong Mission.

MR. JONES, having returned to Hong Kong, after an absence of nearly two months in the San Ning district, writes, December 28:—

“Most of the time I spent at the chapel at Shiong Jak, where I have organized a Congregational church of twelve members, preaching there on market-days, and on some of the intervening days at two other market-places not far away. The people, notwithstanding the troubles in Canton, have been very respectful. I made one tour over the whole of my parish, visiting the homes of returned California Christians, and was encouraged by seeing most of them standing firm in their profession.

“In the city of San Ning the people were not as quiet as in the country places; but I stayed there two days visiting Christian brethren, but did not consider it safe to appear much in the streets. The people in the San Ning district are fearing that, should war break out with the French, the Hakka tribe, who were formerly driven out of that district to the islands on the south coast, would force themselves back, and lead to war. In view of this I was advised by an influential resident of Shiong Jak, who is friendly to us, and by the native Christians, to retire to Hong Kong for a time. My passport expired last October, and the consul would not renew it, feeling that I could not travel in safety, so that I have really been in the country contrary to law and running considerable risk of being arrested. However, should nothing serious happen, in a week or so I expect to go into the country again without a passport, knowing that I am in the hands of the Lord, and that he will take care of me. Meanwhile, I have an opportunity to preach to large numbers of Chinese at what is called the Chinese recreation ground, which is not far from our mission house in Hong Kong.

“On the whole, I regard my work as encouraging, notwithstanding the present interruption.”

Mr. Hager, writing from Hong Kong, February 19, says:—

“I have opened three schools here, and the one in our mission house numbers already some seventy pupils. The others are smaller. In the country we shall have some preaching stations and some schools.

To be sure, we could enlarge our work if we had larger means, but perhaps it is just as well to go slowly at first. I think we have a *foothold*, and now the great thing that we need is the baptism of the Holy Spirit to present the truth effectively to the hearts of these benighted people. I think we are succeeding, to some extent, at least, to give aid to the American Chinese Christians.”

Foochow Mission.

TRIP TO SHAO-WU AND VICINITY.

MR. WALKER, of Foochow, under date of January 23, reports a recent trip to Shao-wu. He says:—

“For the first seventy miles up the river to Sui-kén, where the rapids begin, we traveled by native boat. Then five days by sedan-chair brought us to Yang-kén, our first out-station. Here we spent nine days, trying to infuse a little more life into the feeble remnant there. The population is largely transient. The helper in charge said there had been several inquirers, but they were all day laborers, who, after working in that region for a few months, had gone away to other places as they could find employment. Two others, however, gave better promise,—one a blacksmith, the other a tailor. During a part of the year, two or three Methodist Christians had an opium cure near our chapel, and a man from a village twenty miles away, while there breaking off the use of opium, seemed to become a believer. A month or so after his return home he was in Yang-kén again, and reported that a brother and other members of his family had believed, and had put away all their idols. The helper at Huak-süng-kó is a devoted Christian, but not an eloquent man; nor has he had many advantages in the way of education; but he abounds especially in persistent personal effort.

“December 24, we started by boat for Shao-wu. Friday noon found us near Yang-chin-káng, the village of Dr. Ting, and, being urgently invited, we spent Sat-

urday and Sunday there. We received four men to the church, who had been inquirers for some time. Mrs. Walker was especially troubled to find that there were still no women to enter the church. Several women in the families of church members profess to believe, but they have had so little instruction that Dr. Ting did not think it best to receive them to the church as yet. Mrs. Walker endeavored, to some effect, I think, to stir up the church members to do more for the conversion and instruction of the female members of their families."

VEGETARIANISM. — FEET-BINDING.

"When we were there last spring, there was living in the same house with Dr. Ting a man who had been a strict vegetarian for many years. Dr. Ting, our Shao-wu helper, Erb-len, and others, labored hard for his conversion. But to renounce all these years of merit, and count them but loss that he might win Christ, was too hard for him. This past summer he sickened and died, still clinging to his vegetarianism. As to this vegetarianism, the Chinese term in vogue for it here means *eating with self-restraint*. A thorough *self-restrainer* must abstain from opium and tobacco, as well as from animal food.

"We came on to Shao-wu December 31. We find here much to encourage us. The Shao-wu people show little disposition to embrace Christianity. Many of them think well of it, but are so entangled in money matters that they cannot embrace it without great difficulty. But the good seed seems to be taking root in two or three country villages, whence eight or ten inquirers come quite regularly to meeting. Two of the church members have married wives who seem interested in the truth. One of them was a widow, who, soon after her marriage, was persuaded to unbind the feet of a little girl, daughter by her first husband. It is asserted that here in Shao-wu the feet are so mutilated in binding that *adult* women cannot unbind their feet.

"At Tsiang-loh I found matters about

as we left them last spring. There is no immediate prospect of any additions. Last week I dropped down by boat to Yang-kén, spent a night there, and then came up the river by chair to Kai-tung, fifteen miles below here, where Kinpao lives. Here we spent Saturday and Sunday with a Mr. Li and wife, whom we received to the church on Sunday. They have been zealous idolaters for a number of years, but last summer Kinpao was employed by him to pick tea, and preached Christ with such effect that Mr. Li and wife gathered up all their idols and pitched them into the river."

Shanse Mission.

TAIKOU.

THE Tai-yuen-fu plain, in China, is called the "Cradle of the race." It is small—one hundred miles by fifty—densely populated, the cities near together, and the villages easy of access almost from any quarter. The missionaries in this field, at a recent conference, decided to locate at Taikou and concentrate their working force on the plain at that important point. Of the wisdom of this decision, Mr. Price, of Tai-yuen-fu, in a letter of January 8, writes:—

"There are special reasons for making Taikou the centre of our operations here on the plain. It is a large and wealthy city, with a population of not less than one hundred and fifty thousand, and the buildings are of a very substantial character. It is the business centre of the plain, the Chicago of Shanse. There are large business houses here with branch houses in every city in China and every country of the world.

"Moreover, the villages around Taikou are the best on the plain and far superior to any we have seen elsewhere in China. They are built of brick instead of mud; the houses, many of them, are large and substantial, built evidently by wealthy men. From these villages will doubtless come the converts whom we will train in our school; for, from all testimony, we

shall do in them our most successful work. There is less prejudice and pride, and the people are more inclined to be religious.

“One thing especially striking is the condition of the temples, shrines, and idols. The temples are tumbling down over the heads of the gods; the idols are covered with dust, broken in pieces, and lying about on the ground; the shrines are plainly neglected. There is no evidence of care for them or confidence in them. In the cities the temples are in a better condition, yet even here there are signs of neglect. I went into one temple—a large one with enormous images—which was used for a store-room by a merchant near by. The goods were thrown in among these images, up against them, and in any place where there was room. Evidently they did not have much reverence for the ‘mud gods.’ I have been in several temples and have not seen a single worshiper in them. The only man I have seen worshiping was kneeling on a grave out in an open field.

“There are several good-sized cities within a half-day’s ride, which can be worked from Taikou better than from within their own walls. Having business communications with every city and village on the plain, carts are constantly going forth from Taikou in all directions, and we can readily reach any part of the plain within two days.

“But, best of all, the people at Taikou are friendly. Many of them want us to come. This is because of our medical work, largely; but there are few officers here, and I cannot but think that the common people, uninfluenced by the mandarins, will, and do, receive us gladly.”

A QUESTION OF DRESS.

The expediency of adopting the Chinese dress, as is general with the English missionaries, to save themselves from annoyance, having been seriously considered, Mr. Price gives the following as the result of his observation and experience. Of a certain trip he says:—

“On our way I determined to try both

styles, and did so, throwing off my Chinese garments in some of the cities and in many of the villages. The result of this experiment, and my experience since then here in Tai-yuen-fu, assure me that it is not at all necessary to wear the Chinese garments. The people are more anxious to see the foreigner than the foreigner’s clothing, and, if there is any prejudice, it is against the foreigner and not against the neatness of the fit of his coat and pantaloons.

“Neither do I believe in the expediency of adopting the Chinese dress in order to get nearer the people. The Chinese are separated into classes, and each class is very clearly distinguished by its dress. The farmer’s son is distinguished from the banker’s son, and the banker’s from the grocer’s. I am impressed with this every time I attend a Chinese service. There could not be a greater difference between an Italian pope and his ignorant and stupid admirers than there is between the English missionaries and the people whom they instruct, so far as the matter of dress is observed. To my mind they could not get farther from the people to whom they minister, *in the matter of dress*, than they do by wearing the Chinese dress of one class in ministering to an average Chinese audience. Everything of this kind is avoided by wearing our own dress.”

Spanish Mission.

PERSECUTION IN NAVARRE.

MR. GULICK, of San Sebastian, writes of a Spanish gentleman in that neighborhood, formerly a surgeon in the army, who a few years ago embraced Protestant principles, and became a believing disciple of Christ. His wife also and members of her family accepted the gospel, and have been widely known as consistent Protestants. Their neighbors have for a long time persecuted them in various ways; but, a few weeks ago, on the occasion of the death of a little child of the household, the animosity of the people broke violently forth. Mr. Gulick gives the following account of the

sad experience of the family in connection with the burial of the child:—

“The father gave notice of the fact to the proper authorities, and in due time requested the justice of the peace, who is empowered to act in such matters, to give him the permit to bury the body of his child in the civil cemetery. The village priest, however, interposed with a counter petition, claiming the body of the child for the purpose of burying it in the Roman Catholic cemetery, ‘In behalf of the Holy Mother Church, within whose pale the child had been baptized, and therefore to whom, by canonical law, the body belonged.’

“Meanwhile, our evangelist in Pamplona had been sent for to conduct the funeral services. The justice of the peace, however, resisted the claim of the father, and sent him the formal notice, ‘That at eleven o’clock the parish priest would present himself at the door of his house, to whom he should deliver the body of his child for ecclesiastical burial, and which order he would resist at his peril.’

“At the mentioned hour the priest presented himself, accompanied by the justice of the peace, the mayor, the town council, and the larger part of the inhabitants of the village. The father, however, respectfully refused to deliver to them the body of his child, and the crowd withdrew, this time disappointed of its prey.

“At this juncture a Protestant friend from Pamplona, who had accompanied the evangelist, hastened to that city, about two hours distant, bearing to the governor of the province the father’s petition to be protected in his rights. The governor at once handed to the messenger a written order to the mayor to permit the father to bury the body of his child in the civil cemetery and according to the rites of his religion.

“With this order in his hands, the mayor sent the following communication to the father: ‘Always disposed to yield obedience to my superiors in authority, I am ready to comply with the orders of the very illustrious civil governor that I have this morning received; the which I will do as soon as I receive reply to advice that

I have sought on the subject. God keep your honor many years!’

“This is not a bad sample of the old-time independence of some of these provincial authorities, who would not hesitate to reply to the king’s demands: ‘I obey, but I do not perform!’ The consultation, it was well known, was with the ecclesiastical authorities in Pamplona. The advice received was apparent the next day, when an order was handed to the father from the mayor, demanding that, ‘in compliance with the *law on public health* (!) the body be ready for delivery at eight o’clock, to be taken to the place where it belongs!’

“At the hour mentioned, the public hearse appeared, accompanied by a lieutenant and four privates of the civil guard, who demanded in the name of the justice of the peace the surrender of the body to be buried canonically by the priest. The father again refused compliance, and demanded the fulfilment of the order of the governor of Pamplona. It was, however, to no purpose. The judge and the mayor entered the house, seized the body of the child, which had lain unburied four days, and forcibly carried it away amid the clanging of the church bells and the cries of ‘Death to the Protestants!’—and buried it canonically!

“My Spanish assistant, in San Sebastian, hastened to the spot as soon as possible, but was unable to prevent the outrage. He, however, reported the case to the governor, in Pamplona, who appeared to be justly indignant, and who said that he would fine the mayor a hundred dollars for disobedience of orders, and that the case should go to the tribunals. A few days later I myself called on the governor, who received me with the greatest politeness—even cordiality! In reply to my inquiry as to how the matter stood, he repeated that he had fined the mayor a hundred dollars and that the courts were now charged with the case. He also showed me a letter signed by the prime minister, assuring him that his energetic action had his full approval.

“Leaving his presence, charmed by his politeness and communicativeness, and

congratulating myself on the speedy justice that would be done, I unexpectedly met our friend the doctor. I began to tell him of the friend we had in the governor. 'Not so fast,' he interrupted; 'it is true enough that the village mayor was fined, but on the intercession of one of the provincial representatives at the Cortes, of influential members of the Pamplona city government, and of certain high ecclesiastics, the fine has been *remitted*, and it is well known that the courts will not move in the matter unless themselves *moved* by superior power.'

"When my assistant returned, I wrote a letter, recounting the case, and besides sending copies of it to the Protestant press of the country, which naturally published it, sent it to the *Globo*, one of the most influential daily papers of Madrid, which also printed it in full. The case at once attracted much attention, and has been freely discussed by the press. The liberal papers, and the ministerial press very generally, have, in the most outspoken terms, defended the rights of the father under the laws of the land, and have severely condemned the offending authorities. The ultra-clerical press—bitter enemy of the present government—thus exults over the alleged fact that the fine has been remitted: 'The impious governor having ignominiously fallen from the donkey that he was so proudly riding, and the Navarrese, worthy sons of Catholic sires, having nobly vindicated the insulted honor of their land, polluted by the presence of the heretics that have sold their souls for foreign gold!' The government, loth to exasperate the clerical party, lets the matter quietly rest; having, in Spanish phrase, 'thrown earth upon it,' as the easiest way of getting rid of a troublesome subject.

"Meanwhile we have kept silent, waiting to see what would be the outcome. If nothing results, an effort will be made to 'unearth' the matter. We owe it not only to the family in question, but to the Protestant community, to draw from the government, if possible, some explicit and formal statement of the rights of Protest-

ant parents in this respect under the constitution and the laws. But neither do we nor our persecuted brethren forget that 'it is better to trust in the Lord than to put confidence in princes,' or in the laws of any kingdom."

European Turkey Mission.

THE OPENING AT SOPHIA.

MR. LOCKE, of Samokov, in a letter of March 13, speaks hopefully of the prospects for a good work at Sophia. He says:—

"Sophia, it will be remembered, is under the special care of the Bulgarian Evangelical Society. What *we* do is by way of advice and assistance; the responsibility of the work being theirs. This society has a flourishing bookstore, fully occupying the time and ability of two men to attend to its management. In addition, it has now for about six months employed a colporter, Mr. Martincheff, who, while supporting himself in part by practising as a physician, gives his time and strength mainly to gospel labors. He seems to have worked with a hearty goodwill, and has been richly blessed in his work. After he commenced his labors, the audiences speedily increased, numbers frequently standing. Audiences of one hundred and forty and over have crowded into a room that cannot seat more than one hundred and twenty at the outside. The average attendance is one hundred and twenty; at Sunday-school, sixty. It was a treat to preach to them last Sabbath, and to see them gather into five classes in the Sunday-school, each class clustered about its teacher like flies about honey. I could see a great advance in a year. A grand opening has been begun; a rare chance is offered.

"We cannot perfectly know the times, but it does seem as if *now* was a golden opportunity. It appears to be settled in some minds that we are now in a lull before a political change, not to say a storm. Meanwhile God's truth is marching on. Little by little ideas of freedom, and liberty, and justice, are spreading."

A TEMPERANCE MEETING. — OTHER
HOPEFUL WORK.

Mr. Sleeper, of Samokov, writes, March 29: —

“Two weeks ago we had an immense temperance meeting. Mr. Tsanoff was its mainspring, and, by judicious advertising, our chapel was packed with four hundred eager and respectful listeners. The programme was divided among several speakers, Mr. Tsanoff making a most stirring plea for temperance, backing up his eloquence by some startling statistics gathered in Samokov. Our chorus of students — some forty young ladies and gentlemen from the schools — sang with great credit an original temperance-song by Mr. Tonjoroff, and a translation from the well-known ‘Father, dear father, come home to me now,’ etc.

“It is curious to speculate upon the decline of priestly influence even in this dense atmosphere; for on the morning of that very day the priests had warned their flock *not* to attend the meeting, and to have no dealings with us. Our morning audience, however, was the largest I have ever seen here, except at the temperance meeting in the afternoon. There is a greater readiness to hear the truth in Samokov than perhaps ever before. Some interesting evangelistic work has been done lately, with no opposition; even a street service was uninterrupted. Several sewing-schools have been started in different parts of the city, and we hope fruit may come from these agencies. Encouraging reports come in from the out-stations, and give us great cheer.”

Western Turkey Mission.

THE INTEREST AT CONSTANTINOPLE.

MR. BROOKS writes, March 18: —

“For a month past Mr. Cazacos and I have held daily services at the Rest, not so much to create a special interest, as to take fuller advantage of one already existing. While we have not seen such an exhibition of God’s saving power as we earnestly desired, we would nevertheless

gratefully acknowledge his remembrance of us and nearness to us. A few, we believe, have been truly converted; some, who were perhaps already on the Lord’s side, have been quickened, so that their mouths have been opened to praise and to pray; to many strangers the gospel has been preached or sung — often to a crowd outside pressing up against the door and windows. It cannot be in vain that in so public a place, and in so undisguised a manner daily, there has been made this protest against all manner of unrighteousness, and that Christ has been lifted up as the all-sufficient and only Saviour.

“That there can be a revival even in Constantinople, — yes, even among the Greeks here, — we now take courage to believe. This foretaste of blessing will prepare us for the times of refreshing, which, if not at our very door, cannot be a great way off. It is worth much to a Christian laborer to be practically assured of God’s willingness to save men; alas, that one should have to be taught at the same time how few are willing to be saved *from their sins!* While we close now these extra services, and revert to our former number of three each week, the attendance is good and an earnest spirit is manifest. The night is past, we trust, and the day breaketh.”

A TRIP TO GEMEREH.

Mr. Fowle, of Cesarea, in a letter of March 1, writes of a recent tour: —

“Taking as a companion one of our oldest and most experienced preachers, we set out with some fears and misgivings, but yet with a good deal of hope. In such a land as this, to start on a journey with a wagon in midwinter, is, of necessity, a hazardous undertaking. But as it was simply a choice between taking the wagon and leaving the wife, we decided in favor of the former, knowing well that in touring the missionary’s power for good is more than doubled by the presence of his wife. She can reach, heart to heart, hand to hand, many whom he will influence, if at all, only from a distance. This consideration has greater weight when the language

used by the women to be reached is spoken by the wife as her *mother tongue*.

“Our first night was spent at Moonjason. A drive of thirty miles, the next day, brought us to the large town of Gemereh, once a community of thieves and robbers, but greatly changed during the twenty-five years that a pure gospel has been preached to them. They received us very cordially, and all through the evening, as well as during the forenoon of Saturday, not only Protestants but many Armenians, with their priest and teacher, and also a few of the Turks, came in to welcome us. At noon on Saturday we all went to pay a visit of condolence to the wife of Mr. Garabet, the preacher who died in November of last year. Our little band is so small compared with the great hosts of Satan against whom we strive, that the loss of one of our number is seriously felt. At present a student from the Marsovan Seminary is acting as preacher, and seems to have acquired a strong influence among them.

“A sunrise prayer-meeting was held as usual on Sabbath morning, with special reference to the services of the day. It would have done your heart good to see the audience that filled that large room at the hour of the morning service. Even about the door no standing room was left, and many turned away because they could not get in. By actual count there were four hundred and fifty present, besides small children. I never saw men listen more eagerly as I attempted to speak to them of the love of Christ, what it is, and how it can be increased. Oh, how I longed for power from on high, that I might commend to them this marvelous love of our Elder Brother! God gave me great joy in preaching, and I humbly pray that he will use my feeble words for his own glory.

“On Monday, the brethren were called together early that we might consider the subject of contributions for the support of the gospel institutions among them for the current year. This is one of the most essential yet most trying of a missionary's duties. You know too well the condition of the people here in this land. Poverty

rules supreme among them, and the tax-collector is their prime minister. Suffice it to say that, after five hours of exhortation and encouragement, we succeeded in getting within sight of the desired goal and left them much encouraged.”

DENDIL AND BOORKHAN.

“The bright, keen air of Tuesday morning made the ride to the ford of the Halys River very invigorating; but it was with a good deal of anxiety that we thought of the fact that our horses were not perfectly reliable, when we saw that the river was somewhat swollen, and that its surface was covered with patches of floating ice and snow. But with a look upward for strength, and at the harness for security, we plunged in. As the swift current hurled the ice and snow against the horses' legs, they cringed, and it was with the greatest difficulty that I kept their heads diagonally up stream. Had not some kind brethren from Boorkhan gone just ahead of us with their horses, I fear I could not have kept them from the deep places and pitfalls below. Stopping for an hour at Boorkhan we pushed on to spend the night at Dendil, a large and important village among the hills. The people of this village are very rude and backward, even for this land. They listen well when you talk to them, apparently accepting all that they can understand, but are hearers, and not doers, of the Word. In the evening I preached to an audience of perhaps one hundred men and women, with as many more young people and children, crowded into a room about thirty feet square. Such singing as lacerated our ears! But it made up in quantity what it lacked in quality.

“The young man who serves as both preacher and teacher in this village certainly earns his small salary. For five days in the week he has a school of from seventy to eighty scholars, who are making fair progress, considering the pit from which they were digged. His wife teaches nine girls, who come to her house each day for instruction. This is quite a step in advance, for we have long tried in vain

to start a girls' school there. May the Lord bless the labors of this young couple to sow the good seed and gather sheaves to his own glory!

"On our return from Dendil to Boorkhan, on Wednesday, the brethren gave us a very cordial welcome. The school at Boorkhan, like that at Gemereh, is under the charge of one of the recent graduates from Miss Closson's school. Both boys and girls are bright in both face and mind, and their readiness and accuracy in reply show that their teacher is not only faithful but skilful. As far as I have seen, I think that Boorkhan has one of the best schools in every respect to be found in the villages of our field. The brethren take a deep interest in it, as well as a pardonable pride.

"A man could not ask for a better opportunity for good than in the large audience that assembled that evening in the schoolhouse. By God's blessing, a rich spiritual harvest seems ready to be reaped. Pray that the husbandmen may be faithful."

Central Turkey Mission.

STEADFAST IN THE FAITH.

THE remarkable work at Adana, the past year, has been somewhat interrupted and hindered by dissensions, which not unfrequently arise under such circumstances, when the adversary enters the field to stop, if possible, the inroads upon his kingdom. The church at that place has been passing through boisterous experiences, due in part to the inexperience, or inability, of its members in self-government. Nevertheless, on February 18, Mr. Montgomery writes:—

"In spite of the opposition of this disaffected party, there are many signs of progress in the work here. Of the seventy-three who joined the church last spring, I do not know that one has gone back to the world, or been deemed worthy of discipline in the church. During the summer and autumn quite a number of people were added to the congregation of Protestants,

and not a few seemed hopefully converted. Twenty-seven joined the church by profession in January, and others are waiting to join at the next communion, if their recently professed conversion should seem sincere. The church prayer-meetings are remarkable for their full attendance, and for the fervor and directness of the prayers offered. Sometimes as many as fifteen or twenty prayers will be offered in the course of a few minutes, which makes one forget the ignorant and low ideas of Christian living that find utterance on the street and in the market, and wish that their other good gifts were correspondingly developed. Yet these prayers are sincere, and I cannot hope for anything but good to the church in answer to them. Character is a plant of slow growth, but it is *surely growing*. Fine sermons or good promises cannot make it. It must grow in its own God-directed way, and we must be patient and wait for it."

Eastern Turkey Mission.

THE WEEK OF PRAYER IN THE MARDIN DISTRICT.—MIDYAT.

Mr. ANDRUS, writing February 14, speaks of the present very hopeful conditions of things in various parts of this district, in connection with the faithful observance of the week of prayer. The native pastors seem to have been especially blessed. He says:—

"Since my last monthly letter, the week of prayer has been generally observed throughout our field. We cannot point to any marked results from its observance, but we are able to say that in some of the out-stations a universal religious interest was developed. This interest was more noticeable at Midyat and Kerboran in the Jebel Tour region. Dr. Thom and Pastor Jurjis, of this city, have recently returned from a week's visit to Midyat, and are able to endorse the report of the preacher who had previously written the following: 'In regard to gospel work, there is progress in the congregation, and great love among them. Especially during the

week of prayer were they zealous and fervent, each one nerving the other to begin anew at the entrance of a new year.'

"It is customary among the Protestants, when a death occurs, to hold a meeting at the house of mourning on three successive evenings after the funeral, as relatives and friends gather at such times to express their sympathy with the bereaved, and a good occasion is offered to present the truth to some who would not otherwise hear it. A death had occurred in the house of one of the brethren at Midyat, and the preacher reports the following in regard to a meeting held there: 'Last evening there was a meeting at Toma's house, and many men were assembled for condolence. When the service was over, each one jumped up from his place saying: "I believe in this doctrine." But especially did Melki, son of Shemmas Jurjis, warm one and another like fire; and so we arose with gladness, and the joy overcame the sorrow, and those present said: "Would that every night were like this."' "

"This Melki is a man who has been labored and prayed with for a long time, and during the visit of Dr. Thom and Pastor Jurjis avowed himself to be a Protestant, notwithstanding his wealthy father's threats of disinheritance in case he should take the step."

A HAPPY DEATH AND ITS EFFECTS.

"In Kerboran, just before the week of prayer, a young man died, who upon his deathbed gave a testimony which was a surprise to those who heard it. The preacher sent us the following account of it: 'We thank God because he gave us hope that he died in the Lord; for all who heard his confession and prayer, and his farewell to his relatives and friends, wondered, and said: "In truth he has ascended to heaven." I spoke to him as he was near to death and asked him: "How is the case between you and Christ?" He replied: "It is all straight and clear." I answered: "Have you a guaranty of acceptance with Christ?" He said: "Yes." I said: "Where is your guaranty?" He answered: "It is in my bosom." (He

referred to the Testament which he carried in his bosom even on his dying bed.) Then before all present he said: "O teacher, arise and pray for me that my soul may be with Christ." I arose and prayed, and he would say "Amen," and at the close of my prayer he said "Amen," and died.'

"Work in this village is prosecuted in the Koordish language, in which there is almost nothing written or printed. The next letter received from there gave a full account of the services of the week of prayer. The interest manifested itself at the opening of the week, and the preacher traced it directly to the influence of the happy death of the young man. Three of the days were given to fasting and prayer and confession of sins. The congregation ceased from all work on those days, and tears of repentance flowed freely. The services, morning and evening through the week, were deeply interesting.

"In a third letter, written five days after the second, the preacher says: 'Following this spiritual quickening, the brethren come to us some evenings to hear and to ask questions on spiritual things, and we converse together until near midnight, when we pray and they depart.'

"There has been a revival of interest in evangelical work at K ar ab ash, and the condition of Kaab e is more hopeful than we have ever before seen it. The helper there says, in a letter recently received: 'I had *one* sheep. I sold it and bought a stove, and I am delighted because it has become a means of stirring and advancing the work, so that the house does not hold us because of the increase of the children. Those who did not like to speak with us now send their children. Some young men also, aside from those who read with me, visit the school, and I converse with them. They are greatly pleased and persuaded by what I say. We ask your prayers for us that the Lord will bless the work, and make it result in the salvation of souls.'

MARDIN.

"Here in Mardin there was some interest and a few conversions. The commun-

ion which closed the week of prayer was an unusually solemn occasion, and the interest seemed to warrant the continuation of meetings for another week. Since then examinations for admittance to the church have been held, and the church has voted to accept seventeen persons to fellowship on profession of faith. It is a long time since there were any additions to the church here. In accordance with the co-operation plan pursued with the Mardin church and community, five per cent. more of the whole amount for the current year than they carried last year was put upon the brethren. In consequence of some changes, which reduced the sum total to be expended, they meet a sum less than last year, notwithstanding the increase of five per cent. put upon them. Their financial ability, as far as present appearances indicate, is not likely to increase.

“The theological students — six in number — were sent out to as many places near Mardin, to do personal visitation from house to house, as well as to preach during the week of prayer. When they returned we listened to very interesting reports from them, and saw also that they themselves had received the benefit we had hoped from the plan. One of them, with the helper, made sixty visits in as many houses, and in more than forty of them was permitted to read the Bible and pray before leaving.”

Madura Mission.

THE JUBILEE.

THE fiftieth anniversary of the establishment of this mission was celebrated at Madura during three days, February 26-28, accounts of which will be found in other parts of this number. We give, in addition, extracts from letters received from missionaries. Mr. J. S. Chandler, of Pasumalai, writes: —

“We are three miles away from Madura City, but, by setting two alarm-clocks and having the large college bell rung at five in the morning, we roused up our little community and were promptly on hand. The opening was a grand sight, and Pastor

Barnes’s sermon well suited to the occasion. Letters were read from some of our former missionaries, which, with the two first essays, seemed to carry us back and open to us another Madura from the one we live in.

“The procession was the thing of all others that our people most wanted, and will talk about most. By a little care it was arranged so that no hitch occurred in starting, or in any part of it. And this ‘army with banners,’ that filled the city with the sound of rejoicing, was a sight not to be forgotten.

“The Bombay difficulties and Salem riots had made Colonel Kilgour, our police superintendent, a little anxious, and he sent a force of constables with us all the way; but we saw no signs of anything like trouble. The quiet of the people in general was only equaled by the quiet and orderliness of the audiences that gathered from hour to hour. At the concert the immense crowd were all standing during the last song, when I asked the Rev. Mr. Wyckoff, of the Arcot mission, to close with prayer. He thought that so many Hindus mingled with the Christians might not be quiet enough for a prayer, but no audience could have been more respectful.

“The deacon of the Mallankinarn church said to me in the pavilion: ‘There is one thing surprising about these meetings: you did not tell us there would be anything equal to this to the glory of God.’ I think many others had the same feeling of surprise and gratification.

“The prayer-meeting for children on Wednesday morning was one that touched the hearts of all, and I have no doubt some parents, as a result of it, have gone home resolved to be more careful and faithful with respect to their children. The afternoon was one grand exhibition of self-denying benevolence to create a fund for the Pasumalai Institute. We closed the meetings with 4,136 rupees in hand, and more to be given shortly. Considering the state of our people and comparing them with others, I think the surprise of every one was as justifiable as their gratification.”

REFLECTIONS.

Mr. Jones, of Mana Madura, writes, March 10:—

“We are now safely and happily through the hurry and worry, the toil and anxiety, as well as the pleasures and enthusiasm, of the jubilee. We dreaded it because it seemed such a great task, and we were all tired with the onerous labors, as well as the many changes, of the past year. But it is now a part of the history of the mission, and is, moreover, an event to which we can look back with much satisfaction. It brought together a larger number of native Christians than were ever before seen together in this district, while it opened the eyes of the Hindu community, as nothing else had ever done, to the fact that Christianity has come here to stay, and that the Christian community is

already one of considerable size and respectability. It was an occasion of much enthusiasm to our Christians, and its stimulating effect upon them will not soon be lost. The self-denying effort which a good many of them made in behalf of the ‘Jubilee Fund’ is very commendable. I am sure that many of them gave on this occasion not less than one and a half month’s salary—a sum which to them, in their poverty, means a great deal of the Christian grace of liberality. And it was all done gladly and with a will.

“Our guests from the Maratha mission, from Jaffna, and the Arcot mission, enjoyed the occasion much, and helped us greatly by their presence and addresses.

“We now begin the new half-century with a new zeal and a lively hope in the prosperity of our dear mission.”

Notes from the *Wide Field*.

AFRICA.

THE CONGO. — Intelligence of the greatest interest has been received concerning the movements of Mr. Stanley upon the Congo River. We have already recorded the fact that he had established a station some eighty miles north of Stanley Pool, but beyond that there are now at least three stations. The London *Times* gives a report that this intrepid explorer has at last reached Stanley Falls, the lowest cataract of which, according to the table given in “The Dark Continent,” is eight hundred and forty-six miles above the Pool, or twelve hundred and one miles from the mouth of the river. We have as yet no account of the ascent of the river, or what reception Mr. Stanley received from the inhabitants who so savagely opposed him on his previous voyage, down the river. His steam-launch has apparently carried him safely by them all, and we trust he has not been compelled to use any degree of force in accomplishing his purpose. We shall await with intense interest the account which we may expect of the journey. The planting of this last station seems to complete the plan which Mr. Stanley entertained when he assumed the charge of the International Association Expedition upon the Congo. It is now said that he has resolved, before returning to Europe, to solve one of the greatest problems yet remaining concerning African geography. He probably is not aware of what General Gordon had decided to do, before he was diverted to his recent task in the Soudan; but it is said that Mr. Stanley proposes to move onward from the point on the Congo he has now reached, up what he named the Aruwimi River, which he conjectured was the Welle, described by Schweinfurth. Passing by this river to the north, through the country of the Niam Niams, he will strike for the Upper Nile. It is possible that, if the rumors are correct as to General Gordon’s proposed retreat from Khartoum by way of the Equator, these two men, each a hero in his own line, may meet in Central-Africa.

LIVINGSTONIA MISSION. — This mission of the Free Scotch Church on Lake Nyassa is showing much good fruit. At Bandawe, the station midway up the lake, four adults have recently been baptized, and seven natives sat with the missionary party at the Lord's table. Two of the young men, before baptism, gave this reason for desiring the ordinance: "Before the white men came we did not know any God, but they have come and taught us, and now we wish to obey God's word. We do not wish to be baptized that we may become the children of the white man, or that we may get cloth and beads, but because it is obeying God's word, and we wish to serve him." When Dr. Laws, who returns to England, was departing, three chiefs came to express their sorrow. These chiefs have established schools, in one of which were one hundred and seventy-five persons, a fair proportion being girls. There was opportunity for opening other schools had there been a force to care for them. The new station, Maliwanda, of the Free Church mission is on the missionary road now building between Lakes Tanganyika and Nyassa, about three days' journey from the latter lake. Mr. Bain, who has recently gone to this station, gives the following pleasant account of the opening before him: —

"The chief nearest me is 'Ntitima, a fugitive from the country south of the Chambezé. Only three years ago he came with a large number of his countrymen, and, receiving permission from Maliwanda, settled about a mile and a half from him. He is now a very powerful man, and can boast of more guns than any chief near him. He seems very friendly, and glad to have one who will teach his children. Maliwanda's village is two miles at least away, with quite a large number of houses, closely built together, and surrounded by a very powerful stockade. Almost daily I had a visit from him. In every way he seems favorable to the mission, and freely says it is well the white man has come among them to teach them and tell them of God. He has given me a little boy, Yakanguo, one of his sons, to be with me, to teach me, and to be taught by me. Other chiefs have come, some of them from a considerable distance, to see me and to learn the purpose with which I am among them. Each brought his token of friendship in the form of a present, and gave me a promise that when a school is begun he will send his children to be taught."

Mr. Stevenson's missionary road, on which Maliwanda is situated, is to be completed, notwithstanding Mr. James Stewart's death. It is anticipated that two years will be consumed in the building of two hundred and twenty miles of road.

THE BIBLE IN AFRICA. — The British and Foreign Bible Society are preparing to scatter the Scriptures among the Abyssinians, with whom, as an old historic Christian nation, even Greece is showing much sympathy. This society distributed nearly fifteen thousand copies of the Scriptures among the soldiers lately dispatched to the Nile. And it is interesting to know, in connection with all the instrumentalities now at work for the redemption of the Dark Continent, that the Scriptures, wholly or in part, according to Mr. Cust, in his work on the Modern Languages of Africa, have already been translated into sixty-three languages or dialects.

BECHUANA LAND. — In 1878, amid the troubles existing in South Africa, especially in the Bechuana Land and the Transvaal, the Rev. John Mackenzie, a missionary of the London Society, whose knowledge of affairs and whose influence with the native tribes especially qualified him for the post, was urged by the British government to accept the position of resident commissioner. He declined the offer, preferring to remain as a missionary. But complications have recently arisen between the natives and the Boers, and the British government has again applied to Mr. Mackenzie to take this difficult position. With the consent of the directors of the London Society, though with deep regret on their part as well as on his own, Mr. Mackenzie severs his connection with the Society that he may serve the cause in this way.

SYRIA.

GRATIFYING GAINS. — According to *The Foreign Missionary*, the Syrian Mission reports the addition to the churches the past year, of 120 by profession, — the largest number ever received in a single year, and a gain of ten per cent. These churches have now a membership of 1,115, from 437 ten years ago; a remarkable gain. Of these, 532 are females, or nearly one half. This growing proportion of the female sex is one of the indications of that social revolution which the gospel has achieved in Syria.

PERSIA.

REV. DR. BRUCE reports, through the *Church Missionary Intelligencer*, a remarkable interest among the Persians in the reading of the Scriptures. Many copies are sold, though the authorities do what they can to restrict the sale. The following incident illustrates the attitude of the officials, and the results of their hostility. Dr. Bruce had sent a colporter, Benjamin, with four hundred copies of the Scriptures to visit Yezd and Kirman. "On his reaching the former, he telegraphed to me that the governor had seized all his books. I telegraphed to the governor asking his reason for doing so, and stating that the sale of the Scriptures was permitted by the government. He at once sent for Benjamin, received him in presence of several mullahs, returned the Bibles, and said: 'You may sell your books, but woe to the man that buys them.' He then took Benjamin aside and said: 'I only said that to please these rascally priests, but you had better leave Yezd, for the people here are very fanatical and may murder you.' Benjamin replied: 'You have kept my books, sir, four days; I must, therefore, stay four days to make up lost time, and then I will go elsewhere.' At the end of the four days he telegraphed to me, saying: 'I have sold all my books in Yezd, so there is no use in my going on to Kirman unless you can send me more books.' My instructions to him are: 'When they persecute you in one city flee to another.'"

Dr. Bruce also gives some account of the Baabys, a new sect which borrows very much from Christianity as well as from Islam and Soofeism. They claim to have a living prophet, Beha, whom they regard as Christ returned to the world. There are said to be one hundred thousand of this faith in Persia, and they are daily increasing. A number of them have sealed their faith with their blood. One of them was lately beheaded in public, in Teheran, because he would not deny his faith in Beha. Dr. Bruce says that the great difficulty with these Baabys is, not to get them to accept the divinity of Christ, for this they admit, but to get rid of their pantheistic views. He, however, conversed with one of this sect for an hour without discovering that he was a Baaby, for he talked just like a Christian.

AMERICAN PRESBYTERIAN MISSION. — The Annual Report of this mission to Persia gives the following figures: Organized churches, 20, with 69 other congregations; added on examination during the past year, 128; present membership, 601; average Sabbath attendance, 4,870; boys' schools, 89, with 1,616 pupils; and 531 in the girls' schools. These facts show good progress in this mission, in which all friends of the American Board still feel a deep interest.

INDIA.

THEOSOPHISTS. — The *Church Missionary Intelligencer* reports that Madras has become the headquarters of the Theosophists, of whom Colonel Olcott and Madame Blavatsky are the apostles. The colonel and madame are circulating tracts and periodicals, besides making many public addresses, and are securing followers, at least for a time, among those who are hostile to the Christian faith. It is a strange mixture of Brahmanism, Buddhism, Mysticism, and Spiritualism, which they present, and the only bond of union between their motley followers is a common dislike of the Christian

religion. Their day will soon end in Madras, as it has ended already in other sections of India.

NATIVE CHRISTIANS. — A deputation from the London Society, who recently visited India to examine into the condition of the work in that region, dwell in their report especially upon the character of the native Christian communities. While acknowledging that there are deficiencies of character in the converts, owing, in great measure, to their extreme poverty, their habits of dependence upon others, and the fact that they belong largely to the lower castes, and so have had no education hitherto, yet they affirm that they clearly show progress in all directions. It is admitted that the testimony of the majority of Europeans in India is not favorable to the character of the native Christians, but there is a reason for this opinion. The report says: —

“The path of the ordinary European in India does not often cross the humble track of the native Christian; he does not even know much about the habits of thought or the religious condition of the much more easily visible mass of heathens. From some men, whose duties had brought them into contact with the people, we received willing testimony to the reality of the work which was being done by the missionaries, and to the change wrought by Christianity upon those who had come under its influence. We ourselves saw the converts constantly. We met them at gatherings in the central stations and in rural out-stations. We saw them in their homes, as well as in public. We made full and detailed inquiries of the missionaries and of the native workers as to their manner of life and their failings. And we record deliberately, and with gratitude to God for what we were permitted to hear and see, our conviction that the work of grace among the natives has been a very real and effectual work, and that there is much reason for encouragement in regard to the spread of Christianity among the people. Some of those whom we met, both men and women, would have been ornaments to any Christian church in England. And we learned concerning the Christians generally that, as compared with their neighbors, they are chaste, truthful, and conscientious in a high degree. Family religion is practised, the Sabbath is observed, and the second generation of converts exhibit a firmer and steadier Christian life than the first.”

THE CHRISTIAN VERNACULAR EDUCATIONAL SOCIETY. — This society, in its twenty-fifth annual report, gives interesting facts concerning its work during the quarter of a century of its existence. It has three training institutions where Christian teachers are prepared for labor among their own people: one at Dindigul, one at Ahmednagar, and one at Amritsar. The two former, as is well known, are in hearty co-operation with our missionaries at those stations. The following statistics are suggestive of the wide work accomplished by the society: Number of teachers and mission agents trained, 735; children brought under Christian instruction (estimated), 100,000; number of publications printed, in eighteen different languages, 1,027; copies of these publications, over 10,000,000; colporters in India and Ceylon, 500.

THE UNITED PRESBYTERIANS. — Dr. Stewart, of Sialkot, under date of January 24, gives the following cheering summary of the work of last year as reported at the annual meeting at Jhelum: “We shall report 1,132 communicants, a net increase of 524, or about 87 per cent. Of these, 559 were received on profession of their faith, and 536 adults were baptized. Thus nearly one half of our present membership were added during the year, and most of these from the midst of heathenism. It will be observed, too, that while the net increase in 1882 was 211, in 1883 it was 524, or about two and a half times as many. Nor is there any likelihood of a diminution of the rate of increase during the year 1884. As the circle widens and the points of contact with the world increase, the influence extends also. Evidently the reaping time has come. Oh, that we had more laborers to put in the sickle!”

CHINA.

TROUBLES IN SHENSE.—On the west of Shanse, where our missionaries have recently gone, is the province of Shense, and the conduct of the people in this province may seriously affect the reception given by their neighbors to our brethren in Shanse. Dr. Wilson, of the China Inland Mission, reports that, with other missionaries in that field, he had hired a house at Sigan-fu, the provincial capital; but the landlord shortly after returned the deposit money, and ordered them to leave. Securing another house in another section of the city, they were again ordered to depart. The opposition seems to have come, not so much from the common people, as from the literati, who incite the mob to demand the departure of the foreigners. Terrorism is used toward the landlords, who dare not allow the missionaries to reside in the apartments which they have hired. After many difficulties the parties were compelled to leave Sigan, and missionary work in that place is for the present entirely suspended.

SHANGHAI.—Rev. Dr. Blodget reports that the Methodist Church Mission (South) is making extensive preparations for its Anglo-Chinese College at Shanghai. The cost of the land and building can hardly be less than \$100,000. It is proposed to have the Chinese classics take the place of Latin and Greek, and to give a thorough education in the English language and in the modern sciences. Opportunity is also afforded for the study of medicine and theology. A wealthy Chinaman, interested in the work, has virtually given \$19,000 to the institution by the sale, below price, of a valuable piece of land. Contributions for the object are expected from the Chinese, as well as from Americans, and a good number of Chinese boys have already entered the institution. The Episcopal Mission in Shanghai is gathering a valuable body of native assistants.

AMOY.—The missionary work at Amoy, in South China, one of the five open ports, is carried on exclusively by the London, the English Presbyterian, and the American Reformed Societies. The churches of the two latter are united into one presbytery, and have formed a foreign missionary society of their own for work among the Hakkas, at some distance to the west, and speaking a different dialect, among whom a preacher is supported, and nine men have been baptized. In the Amoy field, these three missions occupy eighty out-stations, and have a membership of 2,267, with eleven native ordained pastors, supported entirely by the people, who the past year contributed over \$5,400.

SIAM.

EARLY MISSION WORK IN LAOS.—The *Foreign Missionary* for May contains extracts from a "History of the Missions in Siam," shortly to be published, which show very vividly the difficulties and dangers attending the establishment of the mission in Laos, a dependency of Siam far to the north, in the heart of Indo-China, where with toil and sacrifice a handful of heroic missionaries have for seventeen years maintained the only Christian mission in that northern country. Attention was directed to this people through the interest taken by the missionaries at Petchaburi, Siam, in a body of ten thousand of them, settled near by, descendants of the adherents of a prince who had failed in his struggle for the throne. They had fled to Siam, some eighty years before, and had been given a home and lands by the king. In 1867, the Rev. Daniel McGilvary and family, after a long and perilous voyage of three months up the Menam, arrived at Chieng Mai, the capital, and commenced the mission. The next year the Rev. Jonathan Wilson and wife undertook the formidable journey. At first they had much to encourage them. The king granted them a spacious lot of ground; the people were attentive; converts were made; a small church was organized. But soon a storm burst upon them. The king, narrow-minded, arbitrary, superstitious, attempted to get rid of the missionaries, and sent a complaint against them to the authorities at Bankok. He charged the recent famines, in districts never before visited by such a calamity, to the presence of the missionary, McGilvary, and wanted him "pulled up." The United

States consul, to whom the complaint was sent, replied that, as the famine had occurred the year before Mr. McGilvary arrived, and the present year had seen an abundant harvest, and as he had gone to Chieng Mai at great expense, and at the invitation of the king himself, and had broken no laws, it would not be right to compel him to withdraw. He would, however, give orders to Mr. McGilvary "to deport himself so that no famine can be attributed to him hereafter." The king, foiled here, commenced a violent persecution. Two of the church members were put to a cruel death; the other five had to save themselves by flight. The situation of the missionaries was perilous in the extreme — themselves and their families in the hands of a merciless, bigoted despot. But the Lord overruled, and soon the tyrant was cut off by death, and was succeeded by his son-in-law, who, with his noble queen, had from the first been friendly to the missionaries. Since then the mission has been much prospered.

POLYNESIA.

THE NEW HEBRIDES. — The *Presbyterian Record* of Canada for March contains a letter from Rev. J. W. Mackenzie, of Erakor, Efate, in which he speaks gratefully of the willingness of the natives to be instructed, of the gratifying attendance at the adult's midday school and at the children's, and of the interesting class of young men training for teachers, who also render valuable assistance in intellectual and manual affairs. "On our own island," he says, "we have settled three teachers and their wives at heathen villages. One of these is in a district which has been the worst place for cannibalism on the island. Already fruit is appearing. Two old men, one of them a chief, have given up heathenism, and several others are friendly." At Fila, after great opposition, a permanent footing has at last been obtained; nine or ten assembling at the chief's house on Sunday, and several others listening respectfully to the teacher when he visits their houses. He says that the island of Irirka had been purchased from the Fila natives by the French, payment being forced upon them. This payment consisted of gold, tobacco, and dynamite. The tobacco, being too great a temptation, they kept, but the rest of the payment they returned to the commodore, but did not get back their island. Mr. Mackenzie says: "In reference to the work in general, I am very hopeful. Several young men and women, the most influential at the Christian villages, who in the past seemed quite indifferent to spiritual matters, have of late been admitted to the candidates' class. We have two hundred and ninety-one professing Christians, and two hundred heathen to whom the gospel is regularly preached."

 Miscellany.

BIBLIOGRAPHICAL.

A System of Christian Theology. By Henry B. Smith, D.D., LL.D. Edited by William S. Karr, D.D., Professor of Theology in Hartford Theological Seminary. pp. 630. New York: A. C. Armstrong & Son.

This is not a place to give any extended notice of this posthumous volume, containing the lectures of the late Professor Smith; but there are so many now on mission grounds who have referred to the influence of their revered theological instructor, that we briefly notice a volume which they will welcome with great heartiness. For clear-

ness and compactness we know of nothing comparable to it. The statements and definitions are so lucid that they seem like arguments. We believe that this volume will find its way and be of great service in the training-schools of all mission boards who hold to evangelical truth. We cannot forbear giving one quotation referring to the kingdom of God on earth and its ultimate triumph.

"The most inspiring hope for the human race is in the sublime victories of Christ's kingdom. 'All power,' said our Lord, 'has been given unto me, in heaven

and on earth,' and this imperial claim to universal dominion has been going into fulfilment ever since. In comparing the church with other forms of organized social life, we see that every human empire, state, republic, shall and must at last pass away, and that the church of Christ is the only institution which is to pass undissolved through the gates of death. This church is the only form of human society that has existed in the world from the beginning; it has seen the downfall of the hoary despotisms of the East; it witnessed the youthful glories of Greece, and also its decline; it was in being when Romulus built the walls of Rome, and was mightier still when the last Roman emperor was driven from the eternal city; it assisted in the formation, and also in the destruction, of the Germanic Empire; it laid the foundations of the civilizations of France, England, Russia, and America; it has given all the strength they have to all these nations; they have prospered in proportion as they have served Christ's kingdom, and, if they will not obey the law of Christ, they are like to be dashed in pieces or crumbled in decay. All this is not theory, but historic fact. The prophecy is on the basis not only of God's word, but also of all the past facts of the annals of our race; it is of the consummation of what has been going on from the beginning, the complete outworking of the one principle that the church is the body of Christ, the fulness of him that filleth all with all."

Heroes of Christian History. (1) *Henry Martyn.* By the Rev. Charles D. Bell, D.D. (2) *William Wilberforce.* By the Rev. John Stoughton, D.D. (3) *William Carey.* By the Rev. James Culross, D.D. New York: A. C. Armstrong & Son. Price, 75 cents each.

In a series of popular biographies of eminent English and American Christians, published by Armstrong & Son, we find the volumes mentioned above, relating to names that are most familiar to all who are interested in the missionary work. It is to be feared that many who have from childhood heard these names know little of the history behind them. These volumes give brief, yet sufficiently ample,

details of the lives of these noble servants of Christ, who have done so much for their fellow-men. Many readers who will find the larger biographies of Martyn and Wilberforce and Carey beyond their reach will be glad to secure these briefer yet faithful memorials of men who have blessed the world.

A MISSIONARY REVIVAL.

REV. JOHN RAE, of Aberdeen, in an address published in the *Free Church Monthly*, alludes to the theme of the paper presented by Secretary Alden at the Annual Meeting of the American Board in 1877:—

"The question has been raised on the other side of the waters: 'Shall we have a *missionary revival?*' And it has been more particularly explained: 'Has the period arrived when, all else being subordinate to this controlling idea, we may look for that full outpouring of the Holy Spirit upon the churches which shall be directed mainly to the widespread propagation of the gospel among the unevangelized nations.' We have heard much of the Lord's last commission to his church, 'Go ye into all the world, and preach the gospel to every creature.' Much was the voice of our own Dr. Duff raised to make it memorable, and the silence of Moffat pleads eloquently to-day. But the church cannot be brought to carry out the commission by mere hammering of the logic of the case; not by machinery, however excellent; not by money, however abundant. If the evangelistic spirit, faithful and loving, would be alive in the church from centre to circumference, there must be the missionary commission *and* the waiting on Christ's lines for the promise of the Father,—the commission *and* the promise which God hath joined together,—the missionary service *and* the power of the Holy Ghost from on high: these two must not by man be put asunder. If the Lord's missionary commission can be put into the church's heart and mind, and the promise of the Father fulfilled in the experience of the church, then we can, we shall, have a 'missionary revival.'"

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

With thanksgiving for the recent increase in the power of the revival which has blessed Japan during the year past, let there be earnest prayer, that nothing may check the progress of the work; that the Spirit may continue to convict men deeply of their sins, and give them joy in the experience of forgiveness; and, especially, that the young men in the Kioto Training School, recently converted, may become efficient ministers and helpers in the service of Christ's kingdom in Japan.

ARRIVALS IN THE UNITED STATES.

- April —. At New York, Rev. Albert W. Clark and wife, of the Mission to Austria.
 April 15. At New York, Mrs. Maud Smith, of the Maratha Mission.
 April 17. At Philadelphia, John C. Berry, M.D., and wife, of the Japan Mission.
 April 29. At New York, Henry T. Whitney, M.D., and wife, of the Foochow Mission.

DEATH.

April —. At Oakland, California, Rev. Cyrus T. Mills, D.D., a missionary of the A. B. C. F. M. to Ceylon, from 1848 to 1854, where he was connected with the Batticotta Seminary; afterwards president of Oahu College, Sandwich Islands, and the latter part of his life identified with Christian education in California, where he founded Mills Seminary. An able and faithful servant of Christ, greatly esteemed and beloved by all who knew him.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Madura Jubilee. (Pages 213, 236, 251.)
2. Touring in China, Foochow Mission. (Page 227.)
3. Taikou, Shansé Mission. (Page 228.)
4. Hong Kong and vicinity. (Page 226.)
5. Incidents from the Eastern Turkey Mission. (Page 234.)
6. A trip in Western Turkey. (Pages 232, 233.)
7. News from European Turkey Mission. (Page 231.)
8. Persecution in Spain. (Page 229.)
9. Pentecostal revival. Visit to the island of Shikoku. Japan Mission. (Page 222.)
10. The province of Ise, Japan. (Page 225.)

Donations Received in April.

MAINE.

Cumberland county.	
Brunswick, Cong. ch. and so.	56 04
Cumberland, Cong. ch. and so.	10 00
Freeport, Cong. ch. and so.	26 10
Gorham, 1st Cong. ch. and so.	82 78
Portland, State-st. ch., S. for village catechists, Madura, 50; Miss M. L. Minott, 2,	52 00
Scarborough, Cong. ch., A friend,	50 00—276 92
Lincoln and Sagadahoc counties.	
Southport, M. A. Beebe,	5 00
Thomaston, Cong. ch. and so.	10 00—15 00
Penobscot county.	
Bangor, A friend,	5 00
Hampden, Cong. ch. and so	3 00—8 00
Piscataquis county.	
Garland, Cong. ch. and so.	3 45
Union Conf. of Churches.	
Waterford, 1st Cong. ch.	5 00
Washington county.	
Machias, Centre-st. ch.	6 00

314 37

NEW HAMPSHIRE.

Grafton county.	
Barnstead, J. S. Jones,	20 00
Littleton, 1st Cong. ch.	48 65
Plymouth, Cong. ch. and so.	2 51—71 16
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	8 75
Hollis, Cong. ch. and so.	23 46
Mount Vernon, Cong. ch. and so.	11 50
New Boston, ———, for China,	10 00
New Ipswich, A friend,	1 00—54 71
Merrimac county Aux. Society.	
Hopkinton, 1st Cong. ch.	19 30
Rockingham county.	
Exeter, 2d Cong. ch.	124 64
Stafford county.	
Dover, Benjamin Brierly,	15 00
Durham, Cong. ch. and so.	65 50
Meredith, Cong. ch. and so.	7 50—83 00
Sullivan county Aux. Society.	
Claremont, Cong. ch., m. c.	8 09

Etna, Mary S. Adams,	5 00
Windham Depot, Horace Berry,	10 00
	<hr/> 380 90

VERMONT.

Bennington county.	
Bennington, 2d Cong. ch.	24 07
Manchester, Samuel G. Cone,	52 00—76 07
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
East Hardwick, Cong. ch. and so.	20 16
Lower Waterford, Cong. ch. and so.	9 50
St. Johnsbury, North Cong. ch.	187 50—217 16
Chittenden county.	
Jericho Centre, Cong. ch., m. c.	3 50
Richmond, Friends,	10 00—13 50
Windham co. Aux. Society. H. H.	
Thompson, Tr.	
Brattleboro', Centre Cong. ch., 79.64;	
JOSEPH WILDER, to const. himself	
H. M., 100,	179 64
West Brattleboro', Cong. ch. and so.	12 28—191 92
Windsor county.	
North Pomfret, S. H. Warren, J. C.	
and E. C. Sherburne,	7 00
Norwich, J. G. Stimson, for Shanse,	100 00—107 00
	<hr/> 605 65

MASSACHUSETTS.

Barnstable county.	
Harwichport, Freeman Snow, 10;	
Mrs. Freeman Snow, 2,	12 00
Provincetown, Well-wishers to the	
cause of Christ,	15 00—27 00
Berkshire county.	
Hinsdale, Cong. ch. and so.	13 66
Lenox, Cong. ch. and so.	32 50
North Adams, Cong. ch. and so.	47 03
Peru, Cong. ch. and so.	6 00
Sheffield, Cong. ch. and so.	5 82
Williamstown, 1st Cong. ch.	26 31—131 32
Bristol county.	
Fall River, Central Cong. ch. (of	
wh. 58.09 m. c.)	528 09
Norton, Trin. Cong. ch.	114 37
Rehoboth, Cong. ch. and so.	45 34—687 80
Brookfield Ass'n. Wm. Hyde, Tr.	
Barre, Cong. ch., 101.64; do., m. c.,	
10.04,	111 68
Brookfield, C. P. Blanchard, for	
evangelists in Madura Mission,	200 00
North Brookfield, 1st Cong. ch.	50 00
West Brookfield, Cong. ch.	15 00—376 68
Essex county.	
Andover, Rev. Francis H. Johnson,	150 00
Lawrence, Lawrence-st ch., 200;	
Tower Hill ch., 25; Riverside ch.,	
for Cesarea, 10; A friend, 4,	239 00
North Andover, Cong. ch. and so.	65 00
Salem, E. L. Woodbury,	1 00—455 00
Essex county, North.	
Bradford, Mr. and Mrs. Warren	
Ordway, to const. Miss L. J. THUR-	
LOW, H. M.	100 00
Haverhill, Centre Cong. ch.	112 00
Ipswich, 1st Cong. ch.	47 31
Newbury, 1st Cong. ch.	32 21—291 52
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane-st. ch., 532; do., m. c.,	
46.13; Mrs. Harriet W. Smith, in	
memory of Dea. Caleb Wallis, 300,	878 13
Gloucester, Ev. Cong. ch.	35 00
Peabody, South Cong. ch., 382; do.,	
m. c., 48.50,	430 50—1,343 63
Franklin co. Aux. Society. Albert M.	
Cleason, Tr.	
New Salem, Cong. ch. and so.	10 00
Sunderland Cong. ch. and so.	100 00
Warwick, Mrs. James Goldsburly,	1 00—111 00
Hamden co. Aux. Society. Charles	
Marsh, Tr.	
Chester, A friend,	5 00
Chicopee, 2d Cong. ch., 46.59; 3d	
Cong. ch., 8.85; Mrs. J. T. Ames,	
10,	65 44

Hampden, Cong. ch. and so.	5 00
Ludlow, Cong. ch. and so.	18 87
Mitteneague, Cong. ch. and so.	24 00
North Wilbraham, E. Herbert Cutler,	100 00
Springfield, 1st Cong. ch., 79.33;	
North Cong. ch., 108.19; South	
Cong. ch., 93.33,	280 85
Westfield, 1st Cong. ch.	5 08—504 24
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch.	50 00
Hadley, Russell ch.	21 80
South Hadley, 1st Cong. ch.	35 00
Worthington, Horace Cole,	2 00—108 80
Middlesex county.	
Arlington, Cong. ch. and so.	50 00
Auburndale, Cong. ch. and so.	50 00
Cambridge, L. W. for April, m. c.	1 00
Concord, Trin. Cong. ch. (of wh.	
from Mrs. Dorman for Dr. Mur-	
dock's hospital work in China, 20),	46 29
Frammingham, Plymouth Cong. ch.,	
to const. LUTHER M. MARSTON,	
H. M.	100 00
Malden, 1st Cong. ch., 99; A friend,	
5,	104 00
Natick, Cong. ch. and so.	50 00
Newton, Eliot ch.	200 00
Newton Highlands, Cong. ch., to	
const. A. F. HAYWARD and JOHN	
STEARNS, H. M.	221 96
Newton Centre, 1st Cong. ch.	145 64
Somerville, Franklin-st. ch., 163.91;	
do., m. c., 61.21,	225 12
South Sudbury, Union ch., A lady,	10 00—1,204 01
Middlesex Union.	
Shirley, Rev. C. H. Whitney,	3 50
Norfolk county.	
Brookline, Harvard ch. and so.	496 34
Canton, Ev. Cong. ch.	52 16
Hyde Park, 1st Cong. ch.	44 50
Medfield, 2d Cong. ch., to const.	
LUCRETIA M. JOHNSON, H. M.	120 00
Stoughton, Cong. ch., to const. SAN-	
FORD GAY, H. M.	366 00—1,079 00
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch. and so.	45 41
Plymouth county.	
Abington, 1st Cong. ch., with other	
dona., to const. JEREMIAH T.	
RICHMOND, H. M.	42 24
Middleboro', 1st Cong. ch.	19 43
Plymouth, Ch. of the Pilgrimage,	93 94—155 61
Suffolk county.	
Boston, Union ch., 1,121.50; Old	
South ch., 450; South ch. (West	
Roxbury), 106.79; do., S. D. Smith,	
50; Immanuel ch., 100; Pilgrim	
ch., 50; Central ch., Henry Ed-	
wards, 50; Shawmut ch., John P.	
Nichols, 25; Mt. Vernon ch., J.	
S. Ellis, 20; Eliot ch., 6; Walnut-	
ave. ch., 1; Mrs. C. A. Spaulding,	
100; A., 19.60; Promise, 5; Harri-	
ette Carter, 1,	2,105 89
Chelsea, Central ch.	29 88—2,135 77
Worcester county, North.	
Gardner, 1st Cong. ch.	14 36
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Auburn, Cong. ch. and so.	53 00
Bolton, S. W. Lincoln,	5 00
Holden, Collection at union service,	17 35
Leicester, 1st Cong. ch.	155 78
Oxford, 1st Cong. ch.	27 39
Worcester, Central ch., 125; Pied-	
mont ch., 65,	190 00—448 52
—, A friend,	20 00
	<hr/> 9,143 17
Legacies. — Boston, Mrs. C. A. Stim-	
son, add'l, 29; do., Abner King-	
man, by A. W. Stetson, Ex'r, bal.	
860,	889 00
Randolph, Ebenezer Alden, M.D., by	
Rev. E. K. Alden, Ex'r,	825 00
Rutland, Otis Demond, by Jesse	
Allen, Ex'r,	4,720 71—6,434 71
	<hr/> 15,577 88

RHODE ISLAND.

Newport, D. B. Fitts, 20 00
 Providence, Pilgrim Cong. ch. 250 00—270 00

CONNECTICUT.

Fairfield county.
 Southport, Cong. ch., for Micronesia, 55 00
 Hartford county. E. W. Parsons, Tr.
 East Windsor, 1st Cong. ch. 30 00
 Farmington, 1st Cong. ch., quarterly, 113 37
 Hartford, Mrs. E. C. Root, for Bohemia, 10; Miss C. A. Jewell, for do., 5; Geo. H. Lee, 4, 19 00
 Marlborough, Cong. ch. and so. 12 40
 New Britain, Fenton Wilson, 10 00
 Wethersfield, Mrs. E. F. Cooke, 10 00—194 77
 Litchfield county. G. C. Woodruff, Tr.
 Thomaston, Cong. ch. and so. 84 40
 Middlesex co. E. C. Hungerford, Tr.
 Chester, Cong. ch. and so. 30 00
 Durham, 1st Cong. ch. 36 00
 Hadlyme, Cong. ch. and so. 20 00
 Middletown, 1st Cong. ch. 154 41
 Old Saybrook, Cong. ch. and so. 22 28—262 69
 New Haven co. F. T. Jarman, Agent.
 Branford, H. G. Harrison, 10 00
 Middlebury, Cong. ch. and so., 39.39; Mrs. Sally Hine, 20, 59 39
 Madison, Cong. ch. and so. 12 00
 New Haven, Centre ch., m. c. 6 44
 Waterbury, Rev. C. Pyke, 2 00—89 83
 New London co. L. A. Hyde and L. C. Leamed, Tr's.
 Franklin, Cong. ch., add'l, 69
 Norwich, Broadway ch. 200 00
 Salem, Cong. ch., 17; Rev. J. Ordway, 5, 22 00—222 60
 Tolland county. E. C. Chapman, Tr.
 Mansfield, 2d Cong. ch., 12.24; do., m. c., 27.25, 39 49
 948 87
Legacies. — Danbury, Mrs. Rachel B. Fay, add'l, by L. D. Brewster, Adm'r, 481 88
 Eastford, Rozel S. Warren, by J. D. Barrows, Ex'r, bal. 75 00—556 88
 1,505 75

NEW YORK.

Brooklyn, Tompkins-ave. Cong. ch., 461.79; A friend, 100; A friend, 2, 563 79
 Castile, W. H. Forrest, 5 00
 Dunsmville, W. G. Davis, 100 00
 Essex co., ———, 75 00
 Flushing, Cong. ch. and so. 54 77
 Holley, Presb. ch., for Palani, Madura, Jamesport, Cong. ch. and so. 6 00
 Kingsborough, Joseph Wood, 5 00
 New York, Pilgrim ch., with other dona., to const. EUGENE F. HUNT and JOHN A. JAMISON, H. M., 110.50; Madison-ave. ch., A lady, 10; Br'y Tab., J. H. Skinner, 5, 125 50
 Oxford, Cong. ch. and so. 35 00
 So. Hartford, Cong. ch. and so. 2 60
 Ticonderoga, Rev. Henry P. Bake, 10 00
 Wellsville, Freddie N. Eells, for exp. "M. Star," 2 75
 West Groton, Cong. ch. and so. 21 50
 Westport, Mrs. Mary Spencer, 10 00
 ———, A friend, to const. Mrs. MARY M. BENEDICT, H. M. 102 07—1,168 98
Legacies. — Romulus, Miss Susan Watson, interest, by A. V. Brokaw, Ex'r, 20.37, less expense of probate of will, 15, 5 37
 1,174 35

PENNSYLVANIA.

Farmington, Alfred Cowles, 20 00
 Philadelphia, "Dundee," 48; A member of Calvary Pres. ch., 5; "Bessie," for running expenses of "Morning Star," 1, 54 00
 Sharon, Welsh Cong. ch. 18 50—92 50

NEW JERSEY.

Chester, 1st Cong. ch. 18 48
 Newark, Rev. J. H. Denison, 10 00—28 48
Legacies. — Princeton, Prof. Arnold Guyot, by Mrs. Sarah D. Guyot, Ex'r, 100 00
 128 48

DISTRICT OF COLUMBIA.

Washington, Howard University, m. c., 12; E. Whittlesey, with other dona., to const. GEO. P. WHITTLESEY, H. M., 50, 62 00

SOUTH CAROLINA.

Summerville, Rev. C. S. Sherman, 10 00

OHIO.

Bellevue, Cong. ch. 44 00
 Cleveland, 1st Cong. ch., 24.38; Franklin-ave. Cong. ch., 8, 32 38
 Four Corners, Cong. ch. 5 70
 Lyme, Cong. ch. 42 60
 Marietta, 1st Cong. ch. 85 00
 Oberlin, 1st Cong. ch. 46 88
 Sandusky, 1st Cong. ch. 20 05
 Simons, Moody Chase, 1 00
 Toledo, 1st Cong. ch. 86 23
 Tyn Rhos, Welsh Cong. ch. 5 00
 Wauseon, Cong. ch. 25 00
 Wellington, Edward West, 20 00
 Windham, 1st Cong. ch. 29 50—444 24

ILLINOIS.

Aurora, K. A. Burnell, 4 99
 Chicago, 1st Cong. ch., 102.51; Plymouth Cong. ch., m. c., 94; New Eng. Cong. ch., 80.15; Lake View Cong. ch., 10; Union-park Cong. ch., m. c., 8.40; Theol. Sem'y, Soc'y of Inquiry, 5.15; Albert Dow, special thank-offering, 100, 400 21
 Dover, Cong. ch. 4 00
 Englewood, Anonymous, 2 00
 Galesburg, 1st Ch. of Christ, 71 25
 Godfrey, Mrs. John Mason, 5 00
 Hampton, Cong. ch. 3 65
 Ivanhoe, Cong. ch., Young Men's Mis'y Soc. 3 30
 Macomb, Cong. ch. 5 50
 Malden, Cong. ch. 15 50
 Milburn, Cong. ch. 24 28
 Moline, THOMAS JEWETT, to const. himself H. M. 100 00
 Payson, Cong. ch. 12 20
 Pittsfield, Cong. ch. 10 00
 Roseville, Cong. ch., 40; Mr. and Mrs. L. C. Axtell, to const. Rev. F. C. COCHRAN, H. M., 414.40, 454 40
 Udina, Cong. ch. 6 50—1,122 78
Legacies. — Pittsfield, Rev. William Carter, by William C. Carter, Ex'r, add'l (381.58 less expenses), 372 60
 1,495 38

MISSOURI.

Webster Groves, Cong. ch. 51 00
Legacies. — St. Louis, S. M. Edgell, by Geo. S. Edgell, Ex'r, 10,000 00
 10,051 00

MICHIGAN.

Chelsea, 1st Cong. ch., 21.70; A friend, 15, 36 70
 Detroit, 2d Cong. ch., 163.29; Philo Parsons, add'l, 100, 263 29
 Eaton Rapids, 1st Cong. ch. 2 93
 Hubbardston, Cong. ch. 6 70
 Northport, 1st Cong. ch. 12 67
 Olivet, Cong. ch. to const. Rev. AUGUSTINE G. HIBBARD, H. M. 151 98
 Potterville, B. Landers and wife, 10 00

Somerset, Cong. ch.	21 00
Union City, Cong. ch.	96 70
Vernon, Cong. ch.	6 50
Webster, Cong. ch.	7 00—615 47

WISCONSIN.

Brandon, Cong. ch.	30 00
Delavan, Cong. ch.	100 00
Koshkonong, Cong. ch.	7 10
River Falls, Cong. ch.	32 37—169 47

IOWA.

Algona, A. Zahlten,	10 00
Big Rock, Cong. ch.	10 00
Chester Centre, Cong. ch.	28 50
Hampton, Cong. ch.	4 35
Lewis, Cong. ch.	18 59
Muscatine, Cong. ch.	59 00
Waterloo, Cong. ch.	33 75—164 19
Legacies. — Wyoming, A. W. Pratt, by W. T. Fordham and L. H. Pratt, Ex's,	1,000 00
	1,164 19

MINNESOTA.

Alexandria, 1st Cong. ch.	13 65
Anoka, Cong. ch.	13 95
Benson, Cong. ch.	4 64
Minneapolis, Plymouth ch., 30.90; 1st Cong. ch., 16.39; Vine Cong. ch., 14.27,	61 56
Winona, 1st Cong. ch.	100 00
Worthington, Union Cong. ch.	10 90—203 80

KANSAS.

Great Bend, Cong. ch.	3 50
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NEBRASKA.

Bradshaw, Cong. ch.	4 00
Humboldt, A friend,	100 00
Lincoln, "K. and C."	8 00
Reserve, Cong. ch.	2 00
Stanton, Cong. ch., m. c.	1 75
Steele City, Cong. ch.	9 00—124 75

CALIFORNIA.

Oakland, Plymouth-ave. ch.	58 20
Chinese Friends, by Rev. W. C. Pond, Maysville, Bethany ch., 138; Oak- land, 30; Orville, 16.75; Sacramento, 28; San Francisco, 58; Santa Bar- bara, 9; Santa Cruz, 24; All of the above for Hong Kong Mission.	303 75—361 95

DAKOTA TERRITORY.

Clark, A. H. Robbins,	5 00
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CANADA.

Province of Ontario.	
Guelph, Cong. ch.	11 22
Toronto, John Macdonald, for High School building, Ahmednagar,	200 00—211 22
Province of Quebec.	
Montreal, CHARLES T. WILLIAMS, to const. himself H. M.	100 00

MEXICO.

Chihuahua, "American" Sab. sch., for helper,	4 00
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FOREIGN LANDS AND MISSIONARY
STATIONS.

Africa, Inhambane, Rev. W. C. Wil- cox and wife,	35 00
England, Liverpool. "J. Q."	50 00
France, Paris, Caroline Murray,	10 00
Japan, Kobe, De Witt C. Jencks,	175 00
Turkey, Cesarea, Mary C. and Chas. W. Fowle, for running expenses of "Morning Star," 80c.; Harpoot, A missionary family, 22,	22 80
Zulu Mission, Mon. con. cols. at Adams, 38.28; Inanda, 25.05; Itafa- masi, 7.80; Umvoti, 34.30; Umzum- be, 35.31; Umzunduzi, 19.60,	160 34—453 14

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part,	8,168 68
For house for missionary ladies at Osaka, Japan,	3,800 00—11,968 68

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer. 3,700 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Cumberland, Cong. ch., for boys' school at Zeiton,	40 00
VERMONT. — St. Johnsbury, South Cong. ch., for school in Harpoot,	32 81
MASSACHUSETTS. — Ballardvale, Cong. Sab. sch., 8.08; Barre, Ev. Cong. Sab. sch., 13.51; Conway, Cong. Sab. sch., 16.50; Feeding Hills, Cong. Sab. sch., 6; South Williamstown, Greylock Inst. Sab. sch., for pupil in care Dr. Reynolds, 25; Springfield, So. Cong. Sab. sch., for Mr. Bruce, 25; Townsend, Cong. Sab. sch., 6.50,	100 59
CONNECTICUT. — Cromwell, Cong. Sab. sch., 57.56; South Coventry, Cong. Sab. sch., for Mr. Washburn's school, Madura, 35; Stonington, 1st Cong. Sab. sch., 18,	110 56
NEW YORK. — West Groton, Cong. Sab. sch. "Birthday Box,"	3 95
NEW JERSEY. — Chester, 1st Cong. Sab. sch.	7 81
OHIO. — Cortland, Cong. Sab. sch.	7 75
ILLINOIS. — Downer's Grove, Cong. ch., for scholar in Kioto, Japan,	7 00
MICHIGAN. — Detroit, 1st Cong. Sab. sch., for student at Marash,	40 00
WISCONSIN. — Boscobel, Cong. Sab. sch.	5 25
IOWA. — Elliott, Cong. Sab. sch.	3 06
NEBRASKA. — Steele City, Cong. Sab. sch.	1 00
	<u>359 78</u>

Donations received in April,	33,087 89
Legacies " "	18,469 56
	<u>51,557 45</u>

Total from September 1, 1883, to April
30, 1884: Donations, \$252,069.17;
Legacies, \$60,618.92 = \$312,688.09.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL —
"THE MORNING STAR."

MAINE.

Bangor, Hammond-st. Sab. sch.	26 55
Bath, Mrs. Thankful Donnell,	25
Bucksport, Evelyn and Florence Buck,	25
Centre Lebanon, Cong. ch. and so.	25 00
Centre Minot, Cong. Sab. sch.	4 50

Falmouth, 1st Cong. Sab. sch.	2 50
Hampden, Cong. Sab. sch.	16 00
Kennebunk, Cong. Sab. sch.	7 50
Kennebunkport, Cong. Sab. sch.	2 75
New Gloucester, Cong. ch. and Sab. sch.	35 75
North Bridgton, Cong. Sab. sch.	5 10
North Yarmouth, Cong. Sab. sch.	10 00

Portland, Seamen's Bethel Sab. sch.	25 00
Princeton, Cong. Sab. sch.	10 50
Saco, 1st Parish Cong. ch.	1 00
Scarboro', Cong. Sab. sch.	7 50
South Freeport, Cong. Sab. sch.	16 00
Topsham, Cong. Sab. sch.	6 00
Waldoboro', 1st Cong. ch.	14 50
Wiscasset, Cong. Sab. sch.	5 00—221 65

NEW HAMPSHIRE.

Atkinson, Cong. Sab. sch.	12 00
Auburn, Cong. Sab. sch.	5 00
Bath, Cong. Sab. sch.	6 50
Boscawen, Cong. Sab. sch.	11 00
Campton, Cong. Sab. sch.	13 00
Canterbury, Mrs. Lovely Glover, 25c.; Eben Glover, 25c.	50
Claremont, Cong. Sab. sch.	30 00
Concord, South Cong. Sab. sch.	1 25
East Andover, Cong. Sab. sch.	4 00
Epsom, Friends,	3 50
Gonic, Nellie C. and Flora B. Locke,	50
Great Barrington, Four friends,	1 00
Hinsdale, Cong. Sab. sch.	17 00
Hollis, Cong. Sab. sch., 17.97; Geo. H. Hardy, 25c.	18 22
Keene, 1st Cong. Sab. sch.	62 75
Manchester, 1st Cong. Sab. sch.	2 00
Milford, Cong. Sab. sch.	7 80
Nashua, 1st Cong. Sab. sch., 61; Helen Wallace, 84c.	61 84
Orford, Cong. Sab. sch.	6 50
Orfordville, Cong. Sab. sch.	3 25
Penacook, Cong. Sab. sch.	11 50
Plaistow and No. Haverhill, Cong. Sab. sch.	11 25
Portsmouth, North Parish Sab. sch.	56 00
Rye, Cong. Sab. sch.	4 50
Sanbornton, Cong. Sab. sch.	11 00
Swanzy, Cong. Sab. sch.	12 75
Temple, Cong. Sab. sch.	19 00
Tilton and Northfield, Cong. Sab. sch.	20 00
Troy, Cong. Sab. sch.	10 35
Wakefield, Cong. Sab. sch., add'l, 25c.; Mrs. Lucy B. Chesby, 50c.	75
Warner, Cong. Sab. sch.	2 50—427 21

VERMONT.

East Hardwick, Cong. Sab. sch.	20 00
Guildhall, Cong. Sab. sch.	14 00
Hartford, Four children,	1 00
Lunenburg, Cong. Sab. sch.	9 25
Middlebury, Cong. Sab. sch.	36 00
Newbury, Cong. Sab. sch., add'l,	1 00
North Pomfret, Cora Waite, 25c.; Annie L. Sherburne, 25c.	50
North Pownal, Cong. Sab. sch.	2 50
Norwich, Cong. Sab. sch.	5 75
Post Mills, Cong. Sab. sch.	9 00
Rutland, Cong. Sab. sch., main school, 20.75; primary dep't, 14.75; birthday offerings, 5.50; Girls' Foreign Miss'y Soc'y, 9.	50 00
Springfield, James Booth,	2 00
St. Johnsbury, Cong. Sab. sch.	57 50
Swanton, Cong. Sab. sch.	25 00
Windsor, Old South Sab. sch.	25 00—258 50

MASSACHUSETTS.

Adams, Cong. Sab. sch.	10 00
Amesbury and Salisbury, Union Sab. sch.	26 80
Amherst, North Cong. Sab. sch., 10.25; "Literary Society," 15; Friends, 50c.	25 75
Andover, South Cong. Sab. sch., 12.45; Seminary Chapel, 70c.	13 15
Baldwinsville, Memorial Sab. sch.	50
Boston, Old South Sab. sch., 150; Park-st. Sab. sch., 86.25; Pilgrim Cong. Sab. sch., 30; 2d ch. (Dorchester), 10; Old Engine House Sab. sch. (North Brighton), 4; A friend, 1.	281 25
Braintree, 1st Cong. Sab. sch.	21 65
Cambridge, North-ave. Sab. sch., primary dep't, 15; do., Mrs. Thwing's class, 2.	17 00
Cambridgeport, Pilgrim Sab. sch.	24 40

Campello, Cong. Sab. sch.	30 00
Chelsea, Central Cong. Sab. sch., 53.55; Sarah R. Brooks, 1; Beth W. Upham, 25c.	54 80
Chicopee, Nellie M., Ames, and Albert C. Woodworth, jr.	4 50
Chiltonville, Friends,	5 00
Dana, E. J. Merritt,	2 00
Danvers, Maple-st. Sab. sch.	50 00
Dighton, Cong. Sab. sch.	12 35
East Hawley, Cong. Sab. sch.	7 00
Erving, Cong. Sab. sch.	7 00
Foxboro', Jerusha M. Pond, 25c.; Mrs. Esther M. Pettee, 25c.	50
Gilbertville, Cong. Sab. sch.	27 50
Gloucester, Evan. Cong. Sab. sch.	15 45
Groveland, Cong. Sab. sch.	20 00
Hanover, 1st Cong. Sab. sch.	2 75
Haverhill, 4th Cong. Sab. sch., 2; West Cong. Sab. sch., Eben Webster's class, add'l, 25c.	2 25
Hinsdale, Cong. Sab. sch.	25 00
Holden, Etta Rothgang,	1 00
Holyoke, 2d Cong. Sab. sch.	100 00
Hopkinton, Cong. Sab. sch.	2 50
Housatonic, Cong. Sab. sch.	47 25
Kingston, Mayflower Sab. sch.	4 60
Lakeville and Taunton, Precinct Sab. sch.	14 75
Leicester, 1st Cong. Sab. sch.	40 00
Littleton, Cong. Sab. sch.	18 00
Lowell, John-st. Cong. Sab. sch.	7 00
Ludlow, 1st Cong. Sab. sch.	17 10
Lynnfield Centre, Cong. Sab. sch.	75
Malden, 1st Cong. Sab. sch.	2 50
Manchester-by-the-Sea, Cong. ch. and Sab. sch.	23 00
Medfield, 2d Cong. Sab. sch.	26 25
Medford, Mystic Sab. sch.	55 17
Middleboro', Central Cong. Sab. sch.	15 25
Milford, Cong. Sab. sch.	25 00
North Adams, "E. M. H."	5 00
North Brookfield, 1st Cong. Sab. sch.	51 20
Northfield, Trin. Sab. sch.	6 00
North Middleboro', E. E. Perkins,	5 00
North Weymouth, Pilgrim Sab. sch.	15 75
North Wilbraham, Grace Chapel Sab. sch.	22 50
Orange, 1st Cong. Sab. sch.	29 00
Oxford, 1st Cong. Sab. sch.	10 00
Peru, Cong. Sab. sch.	6 30
Pittsfield, ———,	1 00
Provincetown, ———,	10 00
Salem, Tabernacle Sab. sch., 50.25; South Cong. Sab. sch., 35.40,	85 65
Scotland, Cong. Sab. sch.	6 00
Shelburne Falls, Cong. Sab. sch.	10 50
South Framingham, South Cong. Sab. sch.	56 00
South Franklin, Union Cong. Sab. sch.	1 50
South Weymouth, 2d Cong. Sab. sch., Miss Grover's class,	3 75
South Williamstown, Greylock Inst. Sab. sch., 7.75; So. Williamstown Sab. sch., 10; Ruth, Chas. W., and Benj. F. Mills, 75c.	18 50
Springfield, Hope Cong. Sab. sch., 41.75; Mrs. Persis Burnham, 5; Steamer Aid Society. Peabody, 2; Friends in Washington, D. C., 3; Friends, 56c.	5 56
Stockbridge, Cong. Sab. sch.	15 00
Taunton, Cong. Sab. sch., 20; 1st Cong. Sab. sch., 3.50,	23 50
Tewksbury, Cong. Sab. sch.	19 00
Tolland, Cong. Sab. sch.	6 75
Townsend Harbor, Helen A. Adams,	1 00
Upton, 1st Cong. Sab. sch.	22 00
Ware, East Cong. Sab. sch.	40 00
Watertown, Phillips Cong. Sab. sch.	60 00
Wellfleet, 1st Cong. Sab. sch.	13 75
West Boxford, Cong. Sab. sch., and other friends,	11 00
Westhampton, Cong. Sab. sch.	33 00
West Medford, Cong. Sab. sch.	2 75
West Roxbury, So. Evan. Sab. sch.	51 10
West Somerville, Cong. Sab. sch.	1 25
Weymouth, 1st Cong. Sab. sch.	12 20
Williamstown, Rev. Jotham Sewall,	50

Worcester, Salem-st. Sab. sch., 9.25;
Plymouth Sab. sch., intermediate
dept, 8.75; Central Cong. Sab. sch.,
in remembrance of E. D. and M. E.
S., 2; Charles Maynard, 25c.; James
Maynard, 25c. 20 50
Wrentham, Evelyn F. Hathaway, 25
Yarmouth, 1st Cong. Sab. sch. 32 00—1,848 23

RHODE ISLAND.

Kingston, Cong. Sab. sch. 20 00
Little Compton, United Cong. Sab.
sch. 14 00
Providence, Pilgrim Cong. Sab. sch. 100 00—134 00

CONNECTICUT.

Ansonia, Cong. Sab. sch. 16 00
Barkhamsted, Cong. Sab. sch. 7 25
Bethlehem, Cong. Sab. sch. 14 25
Bloomfield, Cong. Sab. sch. 15 25
Branchford, Cong. Sab. sch. 9 15
Bridgeport, Union meeting at North
ch. 15 17
Chaplin, Katie A., Clarence W.,
Christie A., and Hattie L. Smith, 1 00
Chester, Cong. Sab. sch. 25 50
East Canaan, Cong. Sab. sch. 11 00
East Granby, Cong. Sab. sch. 2 50
East Hartford, Cong. Sab. sch. 38 60
Farmington, Cong. Sab. sch. 82 25
Franklin, Cong. Sab. sch. 35
Gilead, Cong. Sab. sch. 17 00
Griswold, Cong. Sab. sch. 17 50
Hartford, "The Young Disciples" of
4th Cong. ch., 12.50; Wethersfield-
ave. Sab. sch., 12, 24 50
Hebron, Cong. Sab. sch. 6 50
Meriden, 1st Cong. Sab. sch. 100 00
Milford, 1st Cong. Sab. sch. 18 75
Mount Carmel, Cong. Sab. sch. 19 25
New Britain, 1st Cong. Sab. sch., 46.36;
South Cong. Sab. sch., 20, 66 36
New Haven, North Cong. Sab. sch.,
9.77; Hillhouse Sewing School, 5;
Willie Williams, 25c.; Guy Watson,
25c. 15 27
North Cornwall, Cong. Sab. sch. 10 00
North Coventry, Cong. Sab. sch. 13 00
Plainfield, Cong. Sab. sch. 20 00
Plainville, Cong. Sab. sch. 16 00
Salisbury, Cong. Sab. sch., add'l,
Saybrook, Miss A. H. and Master
H. W. Acton, 50
South Windsor, Union Sab. sch., Long
Hill, 3 25
Stonington, 2d Cong. Sab. sch. 15 00
Stony Creek, Cong. Sab. sch. 7 25
Talcottville, Cong. Sab. sch. 21 25
Terryville, Cong. Sab. sch. 40 00
Wauregan, Union Sab. sch. 30 00
Westbrook, Cong. Sab. sch. 13 25
West Haven, Cong. Sab. sch. 21 45
Westville, Cong. Sab. sch. 17 00
Woodbury, North Cong. Sab. sch. 15 00—766 85

NEW YORK.

Brooklyn, Bethel of Plymouth Cong.
ch., Married Men and Women's
Class, 9.25; New Eng. Cong. ch.,
3.50, 12 75
Champlain, Cong. Sab. sch. 15 55
Crary's Mills, Cong. Sab. sch. 5 00
Crown Point, Mrs. E. S. Bogue, 1 00
Flushing, Cong. Sab. sch. 63 00
Java, Cong. Sab. sch. 10 55
Little Valley, Cong. Sab. sch. 1 67
New York, "Manor Chapel" Sab.
sch., 25; E. E. Osbon, 75c.; Edna
C. and Bessie H. Phillips, 50c.;
Ralph Evans, 25c. 26 50
Penn Yan, Louise P. Sheppard, 10 00
Poughkeepsie, Pres. ch., Ladies' Miss'y
Soc'y, 10; Grace M. and Margaret
W. Buck, 50c. 10 50
Randolph, Cong. Sab. sch. 7 00
Ticonderoga, Rev. Henry P. Bake,
Upper Red Hook, Four children,
Wellsville, Freddie N. Eells (deceased), 7 25—177 27

PENNSYLVANIA.

Kingston, Welsh Cong. Sab. sch. 10 75
Philadelphia, "Bessie," 1; Maud Mun-
son, 25c. 1 25—12 00

NEW JERSEY.

Bound Brook, Cong. Sab. sch. 20 00
East Orange, Grove-st. Cong. ch. 5 70
Montclair, Cong. Sab. sch., add'l, 4.25;
Seven children, 1.75, 6 00
Newark, Bethany Pres. Sab. sch., 23;
Mrs. Susan, Kittie, Chas. N., and
Carrie W. Denison, 1, 24 00
Orange, Abby Williams, 1 00—56 70

NORTH CAROLINA.

Concord, Cong. Sab. sch. 7 00

FLORIDA.

Winter Park, Cong. Sab. sch. 5 00

TENNESSEE.

Memphis, 2d Cong. Sab. sch. 12 00

TEXAS.

Denison, Carrie and Abbie Rogers, 1 00

OHIO.

Bellaire, 2d Pres. Sab. sch. 6 50
Berea, 1st Cong. Sab. sch. 25 00
Bradner, Four children in Cong. ch. 1 00
Brownhelm, Cong. Sab. sch. 6 00
Cincinnati, Welsh Cong. Sab. sch. 7 00
Cleveland, 1st Cong. Sab. sch., 90.25;
Franklin-ave. Cong. Sab. sch., 3.75;
"F. L. O.," 1, 95 00
Columbus, 1st Cong. Sab. sch. 25 00
Cora, Siloam Cong. Sab. sch. 2 24
Cow Run, Mrs. H. J. and H. S. Tay-
lor, 75c.; Daisy Fay, 25c. 1 00
Harmar, Cong. Sab. sch., 50; Wide
Awakes, 20, 70 00
Jefferson, Cong. Sab. sch. 5 50
Kinsman, Cong. Sab. sch. 18 15
Litchfield, Cong. Sab. sch., add'l,
Weymouth, Rev. G. J., Mrs. P. M.,
Geo. M., and Fanny J. Webster, 1 00—263 59

INDIANA.

Indianapolis, Mayflower Cong. Sab
sch. 2 00
Kokomo, Cong. Sab. sch. 7 40
Lowell, Lake Prairie Helpers, 2 75—12 15

ILLINOIS.

Atlanta, Cong. Sab. sch. 3 00
Aurora, Cong. Sab. sch. (of wh. from
primary dept, 10.50), 21 60
Bloomington, Josie D. Herr, 25
Bowensburgh, Cong. Sab. sch. 2 50
Buda, Cong. Sab. sch. 10 00
Campus, Mrs. C. B. Riggs, 50
Carthage, Friends, 5; S. D. Hyde, 1,
Chicago, Union-park Cong. Sab. sch.,
317.50; Bethany Cong. Sab. sch.,
36; South Cong. Sab. sch., 35.25;
Lake View Cong. Sab. sch., 5; Faith
Carroll, 25c. 394 00
Delaware City, Cong. Sab. sch. 2 25
Delaware, Cong. Sab. sch. 5 00
Dwight, Percy S. Brutaker, 50
Emington, Cong. Sab. sch. 5 50
Englewood, Jennie L., Abby P., and
Alexis J. Colman, 75
Evanston, Cong. Sab. sch. 35 50
Galesburg, Children of 1st Ch. of Christ,
30 20
Greenville, Carrie S. Peach, 50
Hampton, Cong. Sab. sch. 3 35
Hutsonville, Meth. Epis. Sab. sch.,
3.75; Willie and Bruce McNutt,
Maudie Hussongs, Bernie and Josie
Newton, 1.25, 5 00
Lockport, Cong. Sab. sch. 2 50
Moline, 1st Cong. Sab. sch. 25 00

Nora, Cong. Sab. sch., 2; Joseph S. Hubbard, soc.	2 50	Eureka, Cong. Sab. sch.	10 00
Oak Park, J. W. Scoville, 12.50; C. B. Scoville, 12.50.	25 00	Highland, Cong. Sab. sch.	5 15
Ontario, Cong. Sab. sch.	7 50	Lawrence, Helen L. Simpson,	3 25
Port Byron, Cong. Sab. sch.	5 50	Osawatomie, Cong. Sab. sch.	3 30
Rockford, 1st Cong. Sab. sch.	4 25	Reading, Welsh Cong. ch.	1 45
Sycamore, Mary E., C. H. E., Henry, and E. B. Safford,	1 00—599 65	Sedgwick, Cong. Sab. sch.	3 75—26 15
MISSOURI.		NEBRASKA.	
Breckenridge, Cong. Sab. sch.	15 00	Albion, Cong. Sab. sch.	8 30
Dawn, Friends,	2 00	Clarks, Willie Brindle,	25
Kidder, Cong. Sab. sch.	6 75	Clay Centre, In memory of S. P. Schneller, by his parents,	50
Laclede, Cong. Sab. sch.	1 00	Grafton, Friends,	3 25
Little Osage, Chas. H. and Ruby B. Stearns, and Laura Marsh,	1 00	Lincoln, Cong. Sab. sch.	20 00—32 30
Republic, Cong. Sab. sch.	4 30	CALIFORNIA.	
St. Louis, 1st Cong. Sab. sch.	21 75—51 80	Alameda, Cong. Sab. sch.	4 75
MICHIGAN.		Geyersville, Union Sab. sch.	6 60
Birmingham, Pres. Sab. sch.	13 50	Oakland, Golden Gate Sab. sch., 6; Four little girls, 1; J. L. Hanna, 25c.	7 25
Covert, Cong. Sab. sch.	33 75	Oroville, Cong. Sab. sch.	5 00
Detroit, Trumbull-ave. Cong. Sab. sch., 55; 1st Cong. Sab. sch., 25; Westminster Sab. sch., add'l. 4.50,	84 50	Redwood, Cong. Sab. sch.	10 00
Dexter, Cong. Sab. sch.	5 50	Rio Vista, Cong. ch., Children's Soc'y, Sacramento, Cong. Sab. sch.	16 25
Eaton Rapids, 1st Cong. ch.	29 00	San Francisco, Chas. A. Colman,	25 00
Hopkins, 2d Cong. Sab. sch.	3 24	San Jose, Cong. Sab. sch.	25
Imlay City, Cong. Sab. sch.	5 00	Woodland, Cong. Sab. sch.	2 00—83 60
Olivet, Cong. Sab. sch.	25 00	OREGON.	
Royal Oak, Cong. Sab. sch.	4 00	Astoria, Cong. Sab. sch.	9 25
St. Joseph, Cong. Sab. sch.	5 15	Portland, Friends,	4 25—13 50
Walton, Cong. Sab. sch.	1 00—209 64	NEVADA.	
WISCONSIN.		Bailey, Jennie M., L. F., and Phoebe A. Bailey,	1 75
Clinton, Cong. Sab. sch.	14 50	COLORADO.	
Clintonville, Cong. Sab. sch.	8 30	Silverton, Cong. Sab. sch.	10 10
Columbus, Olivet Cong. Sab. sch.	20 18	Trinidad, Three friends,	75—10 85
Delavan, Cong. Sab. sch.	7 75	WASHINGTON TERRITORY.	
Fox Lake, Cong. Sab. sch.	4 10	Skokomish, Cong. Sab. sch., add'l,	3 00
Gray's Mill, Cong. Sab. sch.	5 00	MONTANA TERRITORY.	
Grand Rapids, Cong. Sab. sch.	5 75	Wolf Point, Geo. H. Wood,	1 00
Lowville, "W. M. S."	10 00	DAKOTA TERRITORY.	
Menasha, Cong. Sab. sch.	21 00	Faulkton, Kathrina A. Douglas,	1 00
Milwaukee, Plymouth Cong. Sab. sch.	100 00	Groton, Louise and Lois Beach,	50
Pleasant Hill, Cong. Sab. sch.	5 65	Larimore, Mrs. T. H. Symms,	3 00
Shopiere, Cong. Sab. sch.	3 50	Mayville, Cong. Sab. sch.	4 00—8 50
Waukesha, Cong. Sab. sch.	14 00—219 73	CANADA.	
IOWA.		Edgar, Cong. Sab. sch.	10 00
Central City, Union Sab. sch.	3 30	Montreal, Am. Pres. Sab. sch., 10; Calvary ch., "Miss'y Needles," 5;	20 00
Chester Centre, Cong. Sab. sch.	27 53	Lizzie, Bessie, and Chase Walker, 5,	1 00—31 00
Clinton, 1st Cong. Sab. sch.	10 75	MEXICO.	
Des Moines, Mrs. William A., Kate L., Fannie L., Emma B., and Ella I. Carter,	1 25	Guadalajara, Henry M. Bissell, jr., 75c.; W. Goodell Bissell, 25c.	1 00
De Witt, Cong. Sab. sch.	27 30	JAPAN.	
Dubuque, Cong. Sab. sch.	1 00	Kobé, Anna, Mabel, and Philip H. Jencks,	1 05
Durant, Cong. Sab. sch.	50	NORTH CHINA.	
Eldora, Cong. Sab. sch.	7 00	Peking, Native Sab. sch.	9 00
Garnaville, Union Sab. sch.	6 00	TURKEY.	
Glenwood, Cong. Sab. sch.	18 13	Aintab, Isabella B. and Stephen V. R. Trowbridge	50
Gowrie, Elmo Kennedy,	25	Bardezag, Pupils of the Boys' High School,	16 50
Green Mountain, Cong. ch.	7 08	Cesarea, Mary C. and Chas. W. Fowle,	2 00
Grinnell, Alice Walker,	1 25	Erzangan, "Lamp Lighters on the Euphrates,"	5 00
Hastings, Friends,	1 50	Erzroom, Friends,	4 40
Keokuk, Cong. Sab. sch.	2 45	Trebizond, Evan. Congregation,	5 00—33 40
Montour, Cong. Sab. sch., add'l,	10	5737 67	
Muscatine, Ralph Lillibridge, Kate L. Clarke, Lillian Hayes, and Sarah Baird,	1 00	12,203 77	
Postville, Cong. Sab. sch.	9 50	<u>\$17,941 44</u>	
Red Oak, John Hayes,	50	TURKEY.	
Waucoma, Cong. Sab. sch.	11 25	Aintab, Isabella B. and Stephen V. R. Trowbridge	50
Wilton, Cong. Sab. sch.	2 25—139 89	Bardezag, Pupils of the Boys' High School,	16 50
MINNESOTA.		Cesarea, Mary C. and Chas. W. Fowle,	2 00
Brownnton, Cong. Sab. sch.	10 75	Erzangan, "Lamp Lighters on the Euphrates,"	5 00
Cannon Falls, Chas. H. Lynn,	25	Erzroom, Friends,	4 40
Dodge Centre, Cong. Sab. sch.	3 00	Trebizond, Evan. Congregation,	5 00—33 40
Hamilton, Cong. Sab. sch.	7 40	5737 67	
Kenyon, "Kenyon Juvenile Mission Band,"	5 00	12,203 77	
Mantorville, Cong. Sab. sch.	5 65	<u>\$17,941 44</u>	
Medford, Carey Memorial Sab. sch.	6 66	TURKEY.	
St. Paul, Park Cong. Sab. sch.	17 00	Aintab, Isabella B. and Stephen V. R. Trowbridge	50
Tracy, Cong. Sab. sch.	2 00—57 71	Bardezag, Pupils of the Boys' High School,	16 50
KANSAS.		Cesarea, Mary C. and Chas. W. Fowle,	2 00
Bavaria, Cong. Sab. sch.	1 00	Erzangan, "Lamp Lighters on the Euphrates,"	5 00
Brookville, Cong. Sab. sch.	1 25	Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00
		Erzangan, "Lamp Lighters on the Euphrates,"	5 00
		Erzroom, Friends,	4 40
		Trebizond, Evan. Congregation,	5 00—33 40
		5737 67	
		12,203 77	
		<u>\$17,941 44</u>	
		TURKEY.	
		Aintab, Isabella B. and Stephen V. R. Trowbridge	50
		Bardezag, Pupils of the Boys' High School,	16 50
		Cesarea, Mary C. and Chas. W. Fowle,	2 00

FOR YOUNG PEOPLE.

OUR MADURA JUBILEE.

BY REV. WILLIAM S. HOWLAND, MANDAPASALAI, SOUTH INDIA.

FIFTY years ago three or four missionaries came over from Jaffna, Ceylon, and commenced mission work in Madura city. Last week we celebrated the event at Madura, in a three days' jubilee.



CHURCH AT PASUMALAI (THREE MILES FROM MADURA CITY).

Tuesday morning, February 26, at seven o'clock, as the church bell rang, we heard the noise of drums and trumpets and cornets. Soon a procession formed. The Christians from Madura West Gate and Pasumalai came first, and then from Madura East, and then from all the other stations, with one banner for

each station with its name, while some stations had six, eight, or even ten banners. A cannon commenced firing, and before noon had counted the fifty years with its loud reports. The procession moved from the mission compound to the large pavilion erected on the ground belonging to the Woman's Board. The platform was soon covered with missionaries, and the building crowded with eager Christians. More than fifteen hundred were seated, while fully five hundred more were standing outside.

Mr. Chandler, senior, was the chairman for the day. After the opening exercises a sermon was preached by the native pastor of the Pasumalai church, who is also a teacher in the Theological Seminary. The great audience sat perfectly still, as indeed through all the exercises of the three days. I have never in this country seen so quiet an audience; even the children did not cry. The exercises continued till half-past ten o'clock. At two o'clock, P.M., all assembled again to listen to a series of interesting papers.

At half-past four o'clock the people from each station went promptly to their allotted places, to prepare for the grand procession. It was a serious undertaking to march through the streets of this great heathen city, especially in view of the recent riots in other districts. Permission had been obtained of the chief of police, though, being somewhat fearful of the result, he had ordered the police to attend us and keep watch along the way indicated. Two missionaries on horseback directed the movements of the procession.

At five o'clock exactly the Madura division started; then came Dindigul, with its banners; then Tirumangalam; then Tirupuvanam, with its big basedrum and smaller drums and trumpets; then Pasumalai; then Periakulam, with its four banners; then Mandapasalai, with eleven banners and a band; then followed Battalagundu, Melur, Palani, and, when Mana Madura fell in, the head of the procession was far down towards the "Elephant Statue." More than fifteen hundred were in line. The Madura city band, not very great or grand when compared with English bands, but grand for Madura, led the way. Two trumpeters went in front, and every few rods lifted up their "ram's horns" of brass, five feet long, shaped like an S, and blew a deafening blast. One of the missionaries on horseback (Mr. Chandler) passed on rapidly ahead to see that all was right. The other one rode directly in front of the line, controlled its movements, and directed its way through the streets. At the Elephant Statue the missionaries in their carriages and bandies stood waiting to see us. Then, passing through cross streets, they met the procession at two other places. At the "Line" church we halted and cheered. Then, at the West Gate church we were showered with flower petals by the handful and sprinkled with rosewater. From the West Gate to the pavilion the missionaries on horseback rode side by side and led the way. It was a stirring sight, that long procession of fifteen hundred Christians, with banners waving and bands of music and singing, passing through the streets of that great heathen city and under the shadow of temples built before our forefathers ever dreamed of Plymouth Rock. The police had nothing to do but to enjoy it. Not a soul thought of molesting us. Hundreds rushed to their verandas and doors and stared at us in open-mouthed wonder. Madura never before knew or believed that there were so many Christians in the district.

Passing under triumphal arches erected in the street, we returned to the pavilion just at dusk. It took us two hours to go the three miles. Without dispersing, the people sat down and listened until after nine to the concert of praise by the boys and girls from our boarding-schools. For variety we had an overture from the Dindigul band, a duet with the flute and organ, another with cornet and organ, and some Maratha singing by missionaries from Bombay.

Wednesday, with Mr. Noyes as chairman, was devoted to the consideration of education and giving. In the afternoon the contributions from the different



TEMPLE GATE IN MADURA.

stations began to come in. Many of the helpers had given one month's salary. After these contributions were announced, station by station, individual offerings were made. One catechist, who had been twenty-eight years in mission employment, promised to serve hereafter without salary. A missionary held up a silver bracelet, worth perhaps twenty-five cents, which a heathen man had put on his arm, vowing that, if his idol would cure him, he would take it off in a certain temple, involving a long and expensive pilgrimage. He had just become a Christian, and, in proof of his sincerity, allowed the missionary to unclasp the bracelet and take it. It was at once bid for and brought \$7.50.

The prayer-meeting in the morning had been for children and youth, and upon the subject of consecration. Several stirring speeches had been made, and in response to one nearly the whole audience rose in pledge of more earnest work and devotion to the Master's cause. This meeting showed its effect in the gifts in the afternoon. Many had brought cows, calves, fowls, grain, etc., all of which were sold at auction at the close of the meeting. The members of one small congregation, too poor to own any land, and living on the bounty of the rich farmers, gave nearly a bushel of rice, which they had received from their heathen masters as their hire in the harvest. Two brass pots were tied to posts in the building to receive offerings of money. When I broke the seal and counted the money, I found three dollars and seventy-five cents, and four well-worn silver finger-rings. Some poor women, shrinking from the publicity of going to

the platform and having their names announced, had quietly put the rings into the pots. The sum total of all the gifts was over \$2,000, and we have good reason to hope that it will be made up to \$2,500 before the close of the year.

Wednesday evening, Dr. Chester exhibited his sciopticon pictures in the pavilion to the Christians, while Mr. Tracy, with the help of others, showed his in the street at the West Gate, and made it a preaching



MISSIONARY HOUSE, INDIA.

service to the heathen, several hundred listening quietly for two hours.

Thursday morning, for an hour and a half, we had a most stirring English meeting, all the natives who could understand English being present. Dr. Chester presided, and several interesting speeches were made. Mr. Howland, junior, of Jaffna, greeted us as the daughter of the Jaffna mission, and remarked that if it were not for the little splash of water between us we should all belong to the Jaffna mission. Letters were read from former missionaries now in America, some of whom had been in the mission at its very beginning. In the afternoon perhaps more than a thousand sat down and partook of the sacramental emblems. It was a blessed sight—that large company of redeemed heathen sitting clothed and in their right minds, their faces beaming with intelligence and love, and all together remembering Christ at his table.

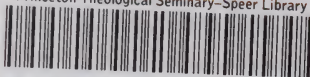
In the evening there was an exhibition of fireworks, thus finishing a three days' meeting never to be forgotten by those who participated in it.

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